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RECORD OF CHRISTIAN WORK

UNITED THEOLOGICAL SEMINARY LIBRARY

Founded in 1881 by D. L. Moody

Volume 50 Number 9

In This Issue:

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The Power of Our Lord's Resurrection
The Sermon on the Mount
The Apocalyptical Element in the Bible
Open Doors
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Studies in the Acts and Epistles
Meditations in Mark

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PAUL SCHERER ALBERT C. FULTON THOMAS W. GRAHAM
RAYMOND CALKINS BOYNTON MERRILL
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SEPTEMBER + 1931

RALLY DAY SUPPLIES

INVITATIONS FOR THE AGE GROUPS

20 cents a dozen, $1.25 a hundred

No. 1091. For the Intermediate and Senior Departments. The various ways of traveling are illustrated.

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All Aboard!
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And All Aboard for our Rally Day!
NEXT SUNDAY

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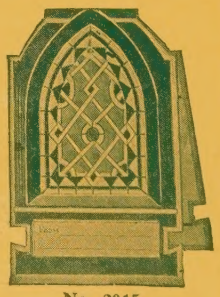

No. 2015

No. 1037

No. 2014. The cover design developed in lavender, green and gold, shows an exterior of a modern church building.

No. 2015. The cover represents a church window in gothic design. Printed in purple, green and gold.

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There has been a large demand for souvenirs to be given to the children at the Rally Day service. The attractive suggestions listed here will please them. The use of souvenirs will give publicity to your church school activities and other students will be influenced to come when they see the souvenirs being worn.

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No. 961

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Current Thought

WE NEED to become conscious of our individual responsibility for corporate sins.—Archbishop of York.

AYE, IF WE'D THINK of death as the hand of nature it'd be no worse than lying down to sleep in a cornfield.—Aloysius Horn.

THE QUALITY OF PUBLIC WORSHIP depends upon the spiritual attitude of individual members of the congregation. There can be no rich public worship without a rich private life.—H. L. Marshall.

WE HAVE EACH SCORED our point. High Church, Low Church, Broad Church, Fundamentalist have each had our say and are having our way, and between us we have lost the world!—John A. Hulton.

IT IS WORTHWHILE to go to Palestine only to realize and fix in our minds the picture of that blue lake, and that exquisite carpet of spring flowers which made him smile at the thought of King Solomon in his state robes.—Dean Inge.

"VIA CRUCIS, VIA LUCIS"—the way of the cross is the way of light. Equally true is the converse, and perhaps for the soul of man in our day the converse may secure an easier entry, yet the same high consequence. "Via lucis, via crucis"—the way of light is the way of the cross. There is the faith which brings light. There is the light which cries out for faith.—"British Weekly."

THERE IS A PLACE for all knowledge, whether of books or of life. But do not trust the books until you have tested them against life! Be loyal to the truth as you have seen it! It is your only contribution, and this must be supplemented by loyalty to the communion of saints. These two loyalties can be reconciled by looking at Christ, and Christ alone. Loyal to him, all other loyalties fall into their place.—L. W. Grensted.

CHRISTIAN LEADERS are not like modern generals who work in safety far behind the lines, but like the old colonels who used to lead their regiments into battle, the shining mark for the enemy's bullets. We cannot escape. Our only possible safety is in courage. No man has a right to lead a great cause, especially to be a leader in the cause of Christ, unless he is willing to die for it.—Frank L. Anderson.

IN THIS CRIBBED LIFE OF OURS faith is one of the mainsprings of the mind,

A Challenge to Christianity!

IS ATHEISM SUCCEEDING IN RUSSIA?
IS CHRISTIAN WORSHIP BEING PREVENTED?
ARE CHRISTIANS BEING PERSECUTED TODAY?
IS FAMILY LIFE BECOMING A THING OF THE PAST?
WHAT IS THE RELIGIOUS OUTLOOK FOR THE FUTURE?

RUSSIA IN THE GRIP OF BOLSHEVISM

By JOHN JOHNSON

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The eloquent pastor of the Fifth Avenue Presbyterian Church, New York, whose pulpit ministry attracts large weekly congregations, has brought together a remarkable series of studies. $2.00

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By Charles E. Scott, D.D.

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and one can only have faith in things that lie beyond proof.

The only men to whom faith is unnecessary are those to whom the attempt to understand some small portion of the world seems more alluring than the notion of changing it a little.

Men of action, on the other hand, must have a dogma which has become part of their very selves, one they will continue to love unalterably amid the storms of time.

THE SUNDAY SCHOOL is as essential in the moulding of character for useful citizenship as the public school. It gives a needed emphasis to ethical standards, creates ideals of personal conduct, and raises one's ideas of values above the merely material things of life. The Sunday school prevents that exaltation of money over morals which constitutes the more serious menace to our country and our civilization today. It stands for things that are elemental, and abide.—Claude G. Bowers.

Coming Articles

Northfield has been favored this summer with an unusual number of strong series of addresses, by G. Campbell Morgan, Charles R. Erdman and others; a racy instructional series by Homer Rodeheaver; as well as those listed below. They will appear during the coming months as space permits.

Essential Beliefs

Addresses delivered by Dr. Paul Scherer of Holy Trinity Lutheran Church, New York, at the Northfield Young Women's Conference will appear in these pages from month to month as follows:

In Search of God
Why Jesus?
Commemoration or Recovery?
The Romance of a Book
The Challenge of the Christian Church
After Death, What?

Woman and Jesus

Addresses delivered by Dr. Milton T. Stauffer of New Brunswick Theological Seminary at the Northfield Women's Foreign Missionary Conference will appear in these pages from month to month as follows:

Women of the Villages
Wells, but No Water
Living Water
What Price Water of Life?
Women Carrying the Water of Life.

The Apocalyptical Element in the Bible

Addresses delivered by Dr. Raymond Calkins, minister of the First Congregational Church in Cambridge, Massachusetts, at the Northfield Women's Foreign Missionary Conference will appear in these pages from month to month as follows:

Its Use by the Later Prophets
Its Presence in the Gospels
Its Place and Meaning in the Life and Teaching of Jesus
Its Place in the Apostolic Preaching
The Message of the Book of Revelation.

Who's Who of Our Authors

DR. PAUL SCHERER is minister of the Holy Trinity Lutheran Church, New York City.

DR. BOYNTON MERRILL is minister

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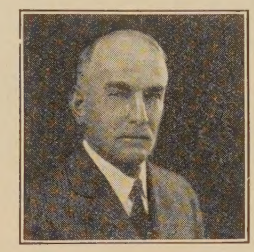

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of the Second Church of Newton, West Newton, Massachusetts.

Dr. Thomas W. Graham is dean of the Graduate School of Theology, Oberlin College, Ohio.

Dr. Raymond Calkins is minister of the First Congregational Church, Cambridge, Massachusetts.

Professor H. Augustine Smith is director of Fine Arts in Religion in Boston University.

Dr. Milton T. Stauffer is professor of Missions at the New Brunswick Theological Seminary, New Jersey.

Rev. Albert C. Fulton of Syracuse, New York, is executive secretary of the New York State Council of Churches.

Dear Sirs:

I have been taking the Record of Christian Work since 1904, but since you changed the size of it it does not appeal to me. In the old size it was so easy to keep the numbers on file, but I can't do so now easily. So you may discontinue sending it.—Ohio.

We wonder how other friends have solved this question.

Adelaide, South Australia

Dear Sirs:

The Record of Christian Work is always looked for in our home and greatly enjoyed when it arrives.

With Christian greetings and every good wish, I am,

Yours sincerely,

(Signed) Norman L. D. Webster

Gift Subscription Fund

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Dear Sir:

My sister and I much enjoy reading your magazine. It is an inspiration. God's blessing on those who send it!—(Dr.) Mary Baer, Guntur District, India.

The Correct Version

It is told of Muretus, the exiled French scholar of the 16th century, that as he lay sick in a pauper hospital the physicians consulted by his bed in Latin, fancying that the forlorn stranger would not understand.

"Faciamus experimentum," said one, "in anima vili" (Let us make an experiment on the worthless soul!)

"Vilem animam," he murmured, "appellas pro qua Christus non dedignatus est mori?" (Callest thou that a worthless soul for which Christ disdained not to die?)

UNITED THEOLOGICAL SEMINARY LIBRARY

September, 1931

Record of Christian Work

A. P. FITT, Editor

Vol. 50 — No. 9

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their incomes. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.

How Much Do You Need?

Perhaps you need money. Maybe you want a few extra dollars a week. Or maybe you want steady, year-round work. Whichever it is, I know you will be interested in the wonderful opportunity this man has to offer you. He is President of a large million-dollar manufacturing company. He does business in every section of the country — in your very locality. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." He prospered. His business became most tremendously successful. And today it is still growing. Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work.

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You don't have to invest any capital. He has taken care of that. You don't need any experience. He tells you the few things you need to do in simple, plain language. All you need to do is say you are willing to give it a trial. I'll be surprised if you don't make $25 to $35 a week for a few hours of your time either in the daytime or evenings. If you want to, you can stay on with him permanently either spare time or full time. Your earnings will be in proportion to the time you can devote. I know of other people who make anywhere from $40 to $100 in a week.

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Record of Christian Work

Volume 50 SEPTEMBER, 1931 Number 9

Mrs. C. M. Shepperson of Cleveland, Ohio, is reported to have a Bible which has been in her family for three centuries. It was purchased from Kosyer Brothers of Amsterdam, Holland, in 1618.

The Soviet government has decreed total prohibition on all railroads in Russia as one of the measures for perfecting labor discipline in the transportation industry. Station restaurants are forbidden to sell any kind of liquor, including light wines and beer.

The last quoted words of President S. P. Brooks of Baylor University, Texas, showed how tenderly the students of that institution were enshrined in his heart.

"I have tried," he said, "to teach them how to live. I must now teach them how to die."

"Isn't there a verse somewhere in the Bible," asks "Quintus Quiz" in the "Christian Century," "about the day of small things? At a time when we are learning about ruddy Betelgeuse in Orion as 27,000,000 times as great as our sun, and of nebulæ as being millions of light years away, it is salutary to find divinity in detail."

A minister met on the street a parishioner who had astonished him by appearing in church on recent Sundays after a long period of truancy. In expressing his pleasure the pastor inquired as to the reason for the renewal of a good habit.

"I'm getting scared," said the parishioner. "I have three boys, and I've come to think that if I wish them to go to church, I must go myself."

Among the actions taken at the 7th triennial meeting of the Chinese Episcopal church at Hangchow last spring were authorization to become for three years a constituent member of the National Christian Council of China; a canon giving a standard of Christian marriage "which is worthy of any Christian church"; the adoption on trial for three years of a hymnal containing 466 hymns; and the appointment of a Prayer Book committee to prepare a book in Chinese that will replace the translations of the English and American prayers now in use in the various dioceses.

This body has six native bishops.

"The Little Shepherd of Kingdom Come," by John Fox, Jr., is one of the most popular books ever brought out by Scribner. Since its publication in 1903 it has sold more than a million copies, and still sells slightly less than 10,000 annually. But when a bookseller was shown an advance copy of the new gift edition with color illustrations by N. C. Wyeth, he told the Scribner salesman:

"Sorry, we can't use any,—we don't carry religious books!"

Captain Robert Dollar, the famous shipping man, and a ruling elder in the Presbyterian church, is now eighty-seven, and ill. He has been remarkable in his business achievements, and even more in his religious life. He was reported the other day as still rising in the morning and conducting worship as he has done for over half a century, then returning to bed. He said recently:

"When I come to die I hope I will have a hard day at the office, come home, read my Bible, then go to sleep and wake up in the next world."

Here is another of his characteristic utterances, which has worldly value:

"Don't wait for your ships to come in! Just keep sending them out! They'll keep coming in all right as long as you send them out."

A city councillor in Manchester, England, called on Harry Lauder during the celebrated comedian's last visit in that city. They had been boys together.

As they sat by the fireside Lauder said:

"We are both getting older, and I suppose our views on life are sober and settled by now. My only bairn was killed in the War. I have had my moments of bitterness and desolation. I have been at the point when a man does one of three things,—he becomes desperate, or takes to drink, or turns to God. John, I have had to turn to God, the God we learnt about when we were lads together! Let's kneel down and pray as we used to do in the auld kirk!"

And they did!

The Dyaks of Dutch West Borneo in the East Indies are served by Rev. and Mrs. John G. Breman of the Unevangelized Tribes Mission, whose headquarters are at 1287 Spring Street, Muskegon, Michigan. They publish a paper called "The Dyak," copies of which can be obtained free on application.

A News Letter from Mr. Breman tells of God's blessing on his work. One paragraph reads:

"Again we testify of deliverances. The snakes were so numerous that the school boys let them run wild. Now we pay four cents per dead snake, and you can be sure a good lot of snakes disappear. Mr. B. killed a good sized one in our bathing place."

The American Protestant Episcopal church maintains a number of churches in Europe. The dates given in the following list are the years when they were founded.

France

Paris—Pro-Cathedral of the Holy Trinity, Avenue George V: Rev. F. W. Beekman, D.D., dean. St. Luke's Chapel: Rev. Harold Belshaw, canon.

Nice—Church of the Holy Spirit: Rev. Samuel McComb, D.D., rector. 1873.

Germany

Dresden—St. John's Church, Salvatorplatz 1: Rev. Edward W. Bruce, rector.

MUNICH—Church of the Ascension: Rev. Richard M. Doubs in charge. 1903.

ITALY

FLORENCE—St. James' Church, Via Bernardo Rucellai: Rev. K. A. Stimpson, rector. 1890.

ROME—St. Paul's Church, 58 Via Napoli: Rev. Theodore Sedgwick, D.D., rector. 1860.

SWITZERLAND

GENEVA—Emmanuel Church: Rev. Everett P. Smith, rector. 1873.

A Burne-Jones mosaic in St. Paul's Church, Rome. This mosaic is but one of the many treasures with which the church is adorned

"TAKE YOUR CURSED BOOK and get out of my house!" shouted a woman as she threw the Bible at the colporter on learning that he was a Protestant.

This, however, is exceptional. More often eagerness for the Word is discovered.

A barber struck a bargain to give a colporter of the American Bible Society 14 shaves in return for a Bible, and "of course 14 Bible lessons went along with the 14 shaves, thrown in for good measure."

In another case the colporter was the one to receive the good measure, pressed down, shaken together and running over when an old lady found him with a Spanish Bible and herself without money but with a large sack of beans, and an exchange profitable to both was made.

A family greatly desiring a Bible, but having no cash, gave in exchange a nice fat hen, and "in addition dressed it beautifully."

THE DAWN is a religious movement of the Christian students of different colleges and high schools, government and private, in Peiping, China. Most of the founders came from non-Christian, old-fashioned Chinese families, but deeply inspired by the Christian religion.

It was not that they chose to start a movement: they had to. Such a movement is still in the stage of germination, but it has attracted much attention and interest from the religious leaders, especially the intellectuals. Though the movement is not older than three years it has become an active group of enthusiastic young Christians. The organization is not large, but its spirit and outlook are, in fact, national.

The movement started in the winter of 1928 simply as a spiritual fellowship in Christ. The original motto of the group is:

"Search for truth and live a sincere and pure life in close fellowship with Christ!"

They started the fellowship not because they loved Christ, but because they needed Christ.

TEETOTAL is a word more used in England than in America. It came into vogue about a hundred years ago in Preston, where, on August 23, 1832, two men signed the first total abstinence pledge ever taken in England. On September 1 five names were added, and "The Seven Men of Preston" had launched the first Total Abstinence Society with Joseph Livesey, weaver and cheese merchant, at its head. The seven were Joseph Livesey, John Gratrix, John King, David Anderton, Edward Dickinson, John Broadbelt, and John Smith. Two of the seven fell by the wayside, and only Livesey and King shared the reformers' gifts. But they were soon joined by others, including Dickey Turner, who coined the word Teetotal.

They not only talked, but printed tracts and a periodical, the "Preston Temperance Advocate," which is still issued in its 97th year.

Livesey, known as "The Father of Teetotalism," lived to be 90 years old, dying in 1884.

The Centennial of the British Teetotal movement, which has been of unmeasured benefit to the people of the British Isles, will be celebrated next year, 1932.

THE KOREAN DEPARTMENT OF THE Y. M. C. A. AT HONOLULU, HAWAII, zealously and conscientiously follows the fourfold program of the Y. M. C. A., affording every opportunity for the social, educational, physical and spiritual welfare of the Korean young men and boys of the community. In this effort the department has the enthusiastic support of all forward-looking Korean leaders.

A Business Men's Luncheon Club is held weekly. Monthly social gatherings make possible social contacts among the Korean young people in Honolulu. A definite responsibility is assumed in extending hospitality to educators, missionaries, Korean students and representative Koreans traveling to or from Korea by way of Hawaii. Educational, economic and religious lectures are included in the programs.

The Korean department has for 17 years assumed responsibility for regular

religious services at the Oahu penitentiary.

Special efforts are made to keep the senior Korean people informed about the Y. M. C. A., and special programs arranged from time to time for them.

THE PROGRESS made with the scheme for supplying Palestine with electricity generated in the valley of the River Jordan was written up in a recent issue of the "Engineer."

In its passage from its source in Mount Hermon to the Dead Sea the Jordan has a fall of no less than 3000 feet, and it discharges more than 5,000,000 tons of fresh water into the Dead Sea daily.

The entire scheme includes the provision of three hydro-electric plants, the first of which has been completed. This station is situated at Jisr-le-Mujameh, seven miles south of the Sea of Galilee.

For the storage and control of the water two dams and two concrete-lined canals have been constructed, and the first two units of 8000 horse power each have been installed in the power house. When the demand warrants it two other units will be installed, while later on a second power house will be built at Abadieh, and a third at Jisir Banah Yakoub, which lie respectively south and north of the Sea of Galilee. Transmission lines will connect the hydro-electric plants with three fuel power stations at Jaffa, Haifa and Tiberias, and in the near future, it is hoped, every city, town and agricultural settlement in Palestine will be able to obtain electric energy.

"HAVE YOU EVER HAD any answers to prayer?" asked one of an old man at a Christian assembly in Shensi.

"Oh, yes!" he replied. "When the brigands came to my village we were just at evening prayers. The family continued in prayer while I went to meet the brigands, praying as I went that the Lord would not let them take my fur coat. So I was surprised when they asked me for it. I prayed as I undid each button, 'Lord, do not let them take my coat!' Unfastening the fifth button I took it off. They looked at it, *and threw it back at me!*"

One old man, as he stood up to give the reason of the hope that was in him, told how impossible it was for him to get the wherewithal to attend those meetings. Being greatly desirous to do so, he knelt down and told his heavenly Father all about it. He went straight to the fields, and while hoeing he heard a click. He stooped down, and there was a silver dollar! God had answered prayer, he felt. His face literally shone with joy.

The poverty that side of the Yellow River is said to be appalling. Long droughts, fightings and robbers have done their worst. But from the midst of opposition and difficulty good Christians emerge. "Men and women walked one, two, three days' journey, carrying food and bedding, to attend those meetings. Their faces were seamed and seared, their clothes often threadbare and patched,—but clean."

DR. ROBERT R. MOTON, principal of Tuskegee Institute, was commencement speaker at Hampton Institute last June. In the course of his address he related an experience he once had.

"A few years ago I was in the Adirondack Mountains with Dr. Frissell and a quartet. I had made, I thought, not a bad little speech. A lady who was in the audience gave me a check for $100. She was a cultured white lady. She asked me to come over to her cottage to call.

"I went over about eleven o'clock the next morning. She talked kindly and sympathetically about Hampton and Negroes and her interest, but before she was through—Dr. Frissell was present,—she said:

"'Major Moton, it is too bad that you are not a white man! I sympathize with you most deeply that you have got to go through the world with a black face.'

"Dr. Frissell looked at me. He knew me well, and I knew him well.

"I thank you much," said Dr. Moton, "but I wouldn't swap faces with Dr. Frissell or with you. I would rather be a black man in the United States. I would rather suffer with my race. I would rather help Negroes to get education, and to get land and homes, and to get justice, than anything in the world. I have got a great opportunity to serve in a great cause of human betterment and human welfare."

"Young people," continued Dr. Moton, "you have the same opportunity if you will keep step with the humble black people whom I love and you love, and whom white people love, and whom we honor and respect. Keep your sympathy with them! Do not detach or separate yourself from them, but just make them a part of your life, sympathy, best wishes, prayers and service, and God will through you bless the world!"

THE FIRST REVISION of its "Book of Discipline" in 38 years was undertaken last spring by the Religious Society of Friends in New York.

The amendment action was the first since 1893. The document ratified contained 42 pages, and was drawn by a committee on revision of discipline.

There were few revisions, the book remaining substantially the same. The section on "Days and Times" omitted the customary advice of the seven previous books issued since 1783 urging "plainness" in the mode of Quaker dress. "Spiritual simplicity" rather than simplicity in clothing is the really important element, it is inferred. The principle of simplicity does not change with the years, the book went on to say, "but its manifestations change with the varying conditions of life."

A warning was sounded, nevertheless, that Quakers should "endeavor so to keep our lives and possessions as to avoid ostentation and display; to keep our minds free from the burden of fashions, and our souls steadfast in a changing world."

Upon Taking One's Seat in Church

Almighty God, from whom every good prayer cometh, deliver me now from coldness of heart and wanderings of mind, that with steadfast thought and kindled desire I may worship thee in spirit and in truth: through Jesus Christ our Lord. Amen.

The only Sabbath school in Albania! (*See below*)

The only other vital change contained in the 1931 book was in regard to the calendar. The Friends were advised that they might adopt the universal method of calling months of the year by name instead of "First Month" or "Second Month," etc.

The meeting instructed the committee on revision to reword certain sentences of the document dealing with marriage and the use of tobacco. This action was taken after several objected to the clause warning that "tobacco produces serious effects upon the body and mind."

HEREWITH WE REPRODUCE a recent photo of the sabbath school of the American Mission at Kortcha, Albania, "the only sabbath school in all Albania" among a population of 900,000, of whom some 615,000 are Muslims.

There is some talk of the Anglo-Catholics of England taking over the 200,000 Orthodox Christians in Albania, where there are already 85,000 Roman Catholics, with more Italians continually being added.

"This mission stands for the principles of the Bible and the Reformation," writes Missionary Phineas B. Kennedy. "It is in great need of more adequate support. Our school closed successfully last Friday, and the prospects for next year are good. The work is in urgent need of a young, efficient, consecrated family, or at least a young teacher of English . . ."

Amy Johnson's Debt to Missions

One wonders how many of the jostling thousands who gave Miss Amy Johnson such royal welcome back to London when she returned from her flight to Australia were aware of the part that foreign missions played in her dazzling triumph over barriers of land and sea.

When the lone flyer on her way to Australia landed at Timor Island, down in the Southern seas, she had a fright that was in no way associated with the ordinary perils of flying. She was met by some black men who suddenly ran out from the huts with knives, swords and spears. "But they were good to me," she says, "and though they could not speak English I heard the one word 'pastor,' from which I guessed there was a mission there. Then one of them led me over miles of country to a church, and there to my great relief I met the pastor."

Timor Island lies between Celebes and Australia. The western end of it is Dutch, and the eastern Portuguese. In the part upon which Miss Johnson landed the Dutch Protestant churches have done a heroic and romantic work, leading the barbarous tribes from war to peace.

If the missionaries had not been there first what a different ending Miss Johnson's trip might have had! The gospel is literally opening up "a highway in the wilderness." When Amy Johnson was teaching a missionary lesson to her Sunday school class in England she little realized what a dramatic illustration she was yet to have of the value of Christian missions to herself!

Plucked Instruments as Aids to Church Music

Experiments in the introduction of a fretted instrument orchestra as an adjunct to the church service have recently been tried with success in communities differing greatly in population. An example of such an innovation as introduced in a good-sized city is that of the participation of the Omaha Plectral Symphony Orchestra in services at the St. Paul's Episcopal Church in that Nebraska center. In one service the orchestra played the accompaniment to the choir's singing of "Holy Night," just after the final prayer. A mandolin solo added impressiveness to the general effect. Information regarding this and other plans for the use of plectrum ensembles in the church are to be had upon a request to the National Bureau for the Advancement of Music, 45 West 45th Street, New York City.

A less ambitious variant of the above plan as worked out in a small town is that found in use in the Methodist church at Montfort, Wis. In this case the fretted instruments are supplemented by the violin and various percussion instruments. The performers use for the purpose the regular hymn books in the church, with special markings by their conductor to indicate the notes which they are to play. This instrumental feature is added to the service on occasions when an especially large congregation is desired. The pastor finds that it fits in well with the general dignity of the service. Among the beneficial results is the special interest created among the children of the congregation by this appealing addition to the church music forces.

Official India and the South India Church Scheme

The South India church scheme is given official cognizance in the Annual Report on India for 1929–1930 published by the British government. The comments on the scheme of union, which is designed to secure the coalescence of the Anglican, Congregational, Presbyterian

and Wesleyan churches in Southern India, are worthy of note.

The movement is described as a significant event in the history of religion both from the doctrinal and from the practical points of view.

"Doctrinally, it is a strikingly bold project for amalgamating both episcopalian and non-episcopalian elements within one organization, which if it succeeded would possibly have important repercussions outside India by stimulating the movement toward the reunion of various communities and sects in the predominantly Christian countries of the world. On the other hand, in so far as India alone is concerned, the historical and doctrinal significance of the scheme counts for little as compared with its practical advantages. A small community such as the Christians form in this country stands to gain a great deal if it can compose its internal differences, many of which, of course, pale into insignificance beside the differences which separate Christians as a whole from the religious groups that surround them. Thus from the point of view of the future of Christianity in India, the suggested union is obviously an event containing interesting possibilities, since within it would be dissolved the historical differences whereby these particular groups of Christians have been separated in the West, but which are of comparatively little importance in an Oriental environment."

The Report also makes reference to the dissolution in March, 1930, under the India Church Act, of the legal union between the Church of England and the Church of England in India. The India church is now independent of state control, but is given an annual grant from the public revenues for episcopal supervision over government chaplains and for episcopal ministrations to congregations worshiping in maintained churches.

The Significance of Jesus Christ in the Modern World

WILLIAM W. REID, New York

The campus of Ohio Wesleyan University, Delaware, Ohio, was the scene last June of what is regarded as one of the most important conferences that has been held in a decade by leaders of the Methodist Episcopal church. The conference met not to legislate or to pass resolutions, but to study "The Significance of Jesus Christ in the Modern World."

Christmas Evans, on his way to preach, frequently prayed:
"O Lord, deliver me from a cold heart!"

It was inevitable that in such a study and with such a group of 350 ministers, laymen, and educators of the church, the conference should pronounce upon important problems of the day and the world, but these were incidental to the studies of the conference, which went far deeper than mere resolutions. It studied the religious, the ethical, the moral, and the spiritual bases upon which a group of churchmen have any right to speak upon current problems, and having found the church's message to the modern world it took action upon various social matters in the light of that message.

Three principal questions were studied in the light of preliminary investigations made by groups of men throughout the country during a period of two years. These questions were:

What is the effect upon human life of modern business and industry, of race consciousness and nationalism, of the changing standards of the family, of the secularization of life, and of the penetrations of all these conditions into the life of peoples in all races and lands?

What is the distinctively Christian message which the church has for the modern world, especially concerning the Christian conception of personality, the Christian conception of God, of Jesus as the dynamic of life, of the truth and value of Christian experiences, and the distinctively Christian ethic upon the basis of which the church attempts to apply its principles to modern problems?

How shall the Christian church present its message to the modern world by means of the church as a fellowship, by Christian education, by the preaching ministry, and by missionary service?

The answers to all these questions were sought by the delegates. They in turn are expected to carry the message of this conference to their churches, their schools, and other organizations of Christian people with which they are associated.

The various questions were considered first for the Christian, ethical and moral principles involved; then for their practical application to the modern world and the various peoples and conditions in that world. It was an earnest endeavor to find the truths of Christianity, and to find them with the aid of all the light that modern science in its many branches, pure and speculative, can give in this year of 1931. Professors of natural sciences, of psychology, of ethics, of history, of religious education, and specialists in many other fields shed the light of their knowledge and discoveries upon the beliefs and the faiths and the points of view that have been prevalent in the theological schools. The result was a statement of principles upon which the man of science and the man of religion can agree. The statement of the Christian message to the modern world is, in effect, a restatement in modern and scientific terms of the fundamental verities of Jesus Christ upon which the Christian faith rests.

A New African Mass Movement

FROM THE "CHURCH MISSIONARY OUTLOOK"

Lokoja is a name which must be well known to all those interested in the past history of Northern Nigeria. A short time ago I visited the now overgrown and desolate site mentioned in "The Romance of the Black River," still known out here as Victoria, which was the first foothold given to the British in this vast Northern Nigeria just 91 years ago. Looking across the broad expanse of the Niger and Benue from that spot one can see the little town of Gbebe which was the first mission station of the Church Missionary Society in Northern Nigeria, where the first converts to Christianity were baptized as long ago as 1862. On my way home I passed the graves of the first missionaries to these parts,—Wilmot Brooke, Robinson,

Watney,—who after such brief witness here laid down their lives in 1892–3. Lokoja was the place chosen by these pioneers from which to reach out to Bida and the vast unevangelized North. It was from here that with blare of bugles and much show the troops started off to subdue the great slave-raiding towns of Bida and Ilorin.

What of the progress of God's kingdom in this historical district today?

In the town of Lokoja itself the work is well established. The C. M. S. has two churches in which services are held in four different languages Sunday by Sunday. The clergyman in charge is himself the son of an African martyr who was killed by poisoned arrows when preaching the gospel. There is an excellent school with over 200 scholars.

The work in the surrounding district is one which calls for much prayer at this time. We have had miracles, a mass movement, and a martyrdom here, all within two months. In fact, it has been like living in the time of the Acts of the Apostles over again.

The cause of these amazing events is a young Yoruba prophet whom "the Lord took" not from following the flock like Amos, but from driving a steam-roller. He gave up his lucrative job and started preaching. His theme was confession and repentance of sin and belief in Jesus. He evidently possesses the gift of healing, and undoubtedly wonderful cures have been effected. Literally thousands of people have flocked to him, bringing their sick ones with them. Hundreds have confessed their sins of witchcraft, thousands have publicly burnt their idols, while even Moslems have given up their rosaries. All these people are now clamoring for Christian instruction.

In the Bassa country the entire heathen population have given up their idols and are pouring into the church. Our little handful of C. M. S. workers there are overwhelmed by the situation. Over 60 new out-stations were added to our number in three weeks.

One young catechist whom I visited lately has 14 villages under him, and in each village there are anything from one to three hundred people all clamoring for instruction in the Christian religion.

The head chief of this Bassa district, who is a Moslem, offered to build us a house and school free of all cost to the C. M. S. if only we would go and live among them.

The Sunday morning attendance at church in one town rose from an average of 70 to 500 one Sunday, 800 the next, and the following Sunday there were over 1000! The number is still rising.

Idols Made of Butter

An important festival held on the 15th day of the first Chinese moon each year, called the Butter Festival, or sometimes the Festival of Flowers, is described in a letter from F. Doggett Learner of the China Inland Mission, located in northwest China.

About an hour before dark butter images are set up in various parts of the lamasery. There would be about 30 set pieces.

The chief piece is displayed in an open pavilion of silks. A huge scaffold is erected of tightly bound-together pine logs, erected in such a way as to form a square enclosure about 20 feet across and about 50 feet in height. Hanging from the framework, and all made to face inwards, are beautifully embroidered silken figures, all representing gods of Tibetan Buddhism. "In this one pavilion alone I counted over 50 such gods. These were indeed a picture. The colors used were the loveliest possible to imagine, and although such a variety of color, yet they were all non-clashing."

At the top of this enclosure there was a high platform, which would stand about six feet from the ground. In the center of this a huge image sits, about four times life-size, which represents Buddha himself. It is all of butter. The face and hands are exposed, while the robes are most wonderfully rendered in colored butter. The whole thing is most realistic and lifelike, the dimensions being accurately proportioned. A crown of gold butter is on the head.

All around this image are all kinds of figures. A dragon is seen winding its way in and out among the figures, its slimy green scales being there in the minutest detail. Horses, wolves, dogs, cats, mice, and numerous other animals are all represented. Flowers of all descriptions are thrown in here and there, the lotus flower, the sacred flower of Buddhism, being in prominence. "Truly the whole thing is wonderfully moulded, and all in butter! Hundreds and hundreds of pounds would be used for this one piece alone."

Buddha is in an attitude of blessing his people. Worshipers are there in thousands. The steady stream of people passes in front of him all the evening, and order is really wonderfully kept, but this by black-face lamas who are armed with long leather whips. It would not do to disobey orders.

At the end of the evening the butter lamps, which are arrayed in front of each display by the hundreds, do their worst, and the images start to melt. At midnight the lamas hack down the butter images, and collect it all in a huddled mass, literally looking like a huge lump of black muck. Some is kept for another year for the base of fresh images, while some is kept for lighting purposes, and some is thrown away.

"Shall I ever forget such a scene? I have seen this Butter Festival many, many times, but it never loses its fascination.

"As I stood by and watched those worshiping Tibetans my mind went to the 17th chapter of Acts.

"We have often read of the heathen in many lands bowing down to idols of gold, silver, brass, wood, stone and paper, but these Tibetans falling down and worshiping images of butter surely hold a unique place in the world's history, and therefore should in like manner hold a unique place in the prayers of God's faithful people."

O God, who hast kept thine advent hope flaming in the hearts of saints and prophets through the ages, grant that it may not fade and die from ours! Give us faith to believe thine exceeding great and precious promises, and to sustain ourselves amid all toils and disappointments with the hope of the new heavens and the new earth wherein dwelleth righteousness! For the sake of Christ our Lord. Amen.

Mostly Statistical

The Concordia Publishing House of St. Louis, Mo., the agency of the Lutheran Missouri Synod, is the largest publishing house of its kind in the world. Last year it published 7,000,000 copies of 225 publications. It represents a value of $2,000,000, and brings to the Missouri Synod $120,000 annually.

The Baptists have 9,216,562 members in the United States. Roman Catholic figures are 17,361,673, but these include all in the family, while Baptists include only actual members. Multiply the Baptist numbers by four, and they have 36,866,248 to offset a Romanist population of 17,361,673. The Romanist population, however, is thoroughly mobilized.

The Institute of Social and Religious Research says there are 232,000 churches in the United States, with an enrolment membership of 44,380,000. There are 16,000,000 children in their sabbath schools. They spend $851,000,000 annually for the benefit of mankind. They come within one-tenth of equaling the number of public schools. The sabbath school enrolment is but one-sixth smaller than the public school roster, although the attendance of church schools is voluntary and the public schools compulsory. Twenty cents of every dollar given by them is devoted to benevolence.

Where else can such an organization be found?

Those who have thought that the demand for and circulation of the Bible are decreasing have food for thought in the 1930 statistics published by the great Bible societies.

The British and Foreign Bible Society announces a distribution of 11,888,226 volumes, the largest total but one in its history.

The National Bible Society of Scotland announces a circulation of 5,651,635 volumes, its largest circulation ever.

If to the above totals are added the 12,035,133 volumes issued by the American Bible Society last year, and the 3,336,917 volumes reported as distributed by the Scripture Gift Mission of London, we have the immense total of practically 33,000,000 volumes of Scripture distributed throughout the world last year by just four societies, and not including other Bible societies or any commercial publishers.

Philanthropic Millions

A statistician has added up all the philanthropic gifts and bequests known to have been made in the first six months of this year in New York, Chicago, Philadelphia, Washington and Baltimore, as reported in the "New York Sun." The total exceeds $188,000,000. It was distributed among institutions and organizations for relief, health, education, play and recreation, fine arts, and miscellaneous reform.

A large portion of the total was given for religious purposes. Efforts to reduce unemployment in these cities are reflected in heavy direct gifts for organized relief work, but the greatest proportion of the total bequests and gifts for the five cities came under health work.

About 18% of the total collected thus far this year in the five cities was money for organized relief. Of the $34,762,000 given for that purpose New York City contributed more than $25,200,000. Of the total for all philanthropies in all five cities New York contributed 82%, or more than $155,000,000. That represents approximately $22 for every person of the city's population given for philanthropy in the six-month period.

For health work all five cities contributed an amount exceeding $62,300,000, the largest single item in their combined philanthropy. New York's contribution in gifts and bequests to health work represented about 90% of the total for that item for the five cities in the period studied.

In New York gifts and bequests for religious purposes exceeded $35,300,000, a figure higher than any other item in the city's philanthropy except that for health work. Some of this money for religious purposes may have been used to advance organized relief. Nearly 35% of New York's total philanthropy for the period was given for health work, nearly 23% for religious purposes, and nearly 16% for organized relief. The remaining 26% of New York's gifts and bequests was devoted to education, play and recreation, fine arts and miscellaneous reform.

You can use your auto to distribute the gospel in print!

Ups and Downs of a Religious Editor

Some time ago the editor of this paper preached at a certain church, and in due form and order presented the claims of the church paper. After the benediction a nervous little man came forward and in great enthusiasm commended the paper and the editor. He grasped the hand of the paper man, and would not let go.

But another man whispered in the editor's ear on the other side:

"Don't pay no attention to him! He's plumb crazy!"—"Richmond Advocate."

Spain Is Open to the Gospel!

First-hand Information from Different Parts

Saving a Priest

A thrilling story of the first days of the Spanish Revolution was told by Pastor Fliedner of Madrid at a session of the Central European Inter-Church Bureau at Paris. When the mob began burning convents Protestants befriended nuns turned into the streets, giving them shelter in their homes. A militant priest, who had injured a boy, was seized by an angry crowd which wanted to lynch him. A resourceful lawyer came along.

"Look at the man!" he shouted. "See how he smiles! See how happy he is! He thinks you are going to make him a martyr and he will be glorified in heaven and on earth. Don't let him have his wish! Hand him over to me!"

And the impulsive mob did so.

Popular Antipathy

Alexander Stewart, author of "In Darkest Spain," has written thus in the "British Weekly":

In Madrid we visited the ruins of Roman Catholic churches, convents, monasteries and colleges, and obtained first-hand knowledge of the methods of the incendiaries.

A Jesuit who gave us information, and who conducted us through a partially destroyed college, had discarded clerical dress for citizen attire. This change of dress adopted by many of the clergy has come about through fear of the people. It is significant, also, of the antagonism of sections of the public towards clericals and religious orders.

Most of the Roman Catholic churches which formerly were open all day are now closed and guarded by the police.

In Algeciras, where I am at present residing, the churches, once regarded with religious awe, were raided by the people, who in their opposition to the Roman Catholic religion, tore from pedestals and niches the images and idols they once venerated. By dragging these wooden figures through the streets of the town and by ringing the church bells until past midnight the people further demonstrated their aversion to the Roman faith and priestcraft.

On the other hand, all Protestant places of worship have been unmolested. In Madrid the crowds engaged in the destruction of Roman Catholic property, when passing by the Protestant Theological College, instead of making an attack upon it, cried out:

"Viva los Protestantes—Long live the Protestants!"

On June 4, the anniversary of the Roman Catholic feast of Corpus Christi, the doors of churches were locked. The public processions held annually for hundreds of years were not held. There were isolated exceptions.

The monarchical section of the Spanish nation is small. The ex-king is extremely unpopular and undesired. Any attempt on his part to return to the country would no doubt endanger his life and incite to bloodshed.

The Republic has brought new life and hope to Spain. At the same time, there is hesitancy in the minds of many regarding the future. Much will depend upon the forthcoming general election.

Evangelical Literature Desired

All the Evangelicals, says another correspondent, are full of gratitude to God for answering the many prayers that have gone up for such a long time for religious liberty. *Probably this is the greatest thing that has happened in the history of evangelical work in Spain.*

In Valdepenas there was great rejoicing. Crowds invaded the streets the night the Republic was declared, shouting and cheering. Our people were to have had a special meeting that night, but it was turned into a praise meeting. As our *Bible students were returning home they were recognized in the main street of the town and cheered by the crowd, who urged one or two of them to speak, shouting "Long live the Protestants!" They took advantage of the opportunity and immediately organized an open-air meeting.* In the streets where before we could not go out without hearing shouts of "Away with the Protestants!" immediately after the declaration *there were shouts of "Long live the Protestants!"*

We need your prayers at this time for wisdom to know how best to take advantage of the unprecedented openings on every side. From everywhere I am receiving reports of crowded meetings, and we praise God for this wonderful opportunity.

In Alcazar there has been real blessing, and during the last few months *twelve have professed conversion.*

In Vilches the hall was opened a few weeks ago amid great enthusiasm. This is a town that gives much promise.

In Ubeda also there is much enthusiasm. In this town the distribution of tracts was prohibited, but since the declaration of the Republic the young people have distributed publicly thousands of tracts, and *one of the young men actually held an open-air meeting in the square.* The mayor, who so terribly persecuted the Christians and threatened Srta. Irene so severely, met her the other day in the street and greeted her effusively.

In Sorihuela, where we have been unable to hold meetings on account of the attitude of the authorities, Sr. Villar held a meeting the other day and *the street was crowded with people who could not get in,* so the doors were thrown wide open so that the people inside and out were able to hear.

In Chiclana one of our young men, Antonio, was specially asked by a commission from the Socialist club to give them an evangelistic address, which he did to a crowded audience.

I urge you to pray as never before that we may be given all needed wisdom in taking advantage of these wide-open doors.

Last Sunday in one of our stations *our friends had the privilege of preaching the gospel in the bull-ring to an audience of about 2000 people!* This, of course, affords a splendid opportunity for tract distribution, as after such a meeting the tracts are more likely to be read and appreciated.

Practically the only limit to this work is the lack of workers and literature. We can now distribute thousands of tracts each month, for nearly all our workers are giving their whole time to pioneer work. *Towns that before were closed to the gospel are now open as never before,* and we pray that these wonderful opportunities may be taken advantage of in the power of the Holy Spirit.—P. J. B.

The Bible Institute Colportage Association of 843 North Wells Street, Chicago, wishes it could send 100,000 "Way to God" and "God is Love," by D. L. Moody, in Spanish at once. The first can be supplied, including postage, for about $16 per hundred. The other is a smaller booklet, very popular in Latin countries. It can be supplied for $6.50 per hundred.

Voices from Northfield

A New Pentecost

A Message to the Churches on Evangelism

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do his will. We believe that such a time is now upon us, and that his call must not be disregarded. His message to the souls of men transcends in importance all temporary questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the church put the first thing first. To his disciples Jesus said, in substance, "Power over all personal and social evil comes only through prayer and self-denial." No human strength is adequate for the world's need. Therefore he said, "Tarry ye in Jerusalem until ye be endued with power!" Pentecost was the fulfilment of his promise, and the history of the church proved that his words were true.

At a time when the fires are burning low on the altars of many hearts, and some churches seem to have lost the yearning soul and a passionate devotion, a new Pentecost must fall upon the church, or we are undone.

Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" Questioning and disputation, which eventuate in nothing and benumb the soul and chill devotion, must be laid aside. Is thy heart as my heart? If it be, give me thy hand! The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Saviour of men.

The membership of the church of God must go out to proclaim the gospel which they have experienced, and to show in their lives the fruit of the Spirit.

Christian education must assert itself in the home and Sunday school with the birth and growth of Christian experience. The church grows by spiritual contagion. How can one maintain his own religious life if he does not win somebody to the same blessed experience with every passing month? There are no vital questions in religion which cannot be settled by experience. "If any man will do his will, he shall know of the doctrine." If anyone is not winning others to Christ, let him know that he faces the awful doom of those whom Jesus calls cumberers of the ground!

We are interested in all social questions, but we are fully persuaded that we shall never find real solutions of social problems until we have a far more spiritual conception of life. We must make a new appraisal of values, and give ourselves with uncalculating devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Saviour's heart and sent him to the cross should also break ours. He that would save his life shall lose it, and he that would lose his life for Christ's sake shall save it unto life eternal!

—*Adopted at the annual conference held at East Northfield, Mass., under the auspices of the Federal Council's Commission on Evangelism.*

A Twenty-fifth Anniversary Celebrated

Twenty-five years ago the Northfield Woman's Interdenominational Home Mission Conference was started at the call of a secretary. There gathered together in New York City a group of women who were to discuss the founding of the summer conference at Northfield and also at some other places.

Mrs. George W. Coleman was the first chairman of the conference, and Miss Miriam L. Goodrich the first secretary. The women found that they had better plan a program for Northfield which would be a model for programs in other parts of the United States. At the first meeting all the representatives were from the Northeastern part of the States except two who came from Chicago. At a later meeting it was decided to start a Home Mission Conference at Winona Lake, Indiana. Plans were also considered for starting such a conference at Chautauqua, New York.

From the early days the Literature Exhibit has been held here through the successive years. It was voted that two study books should be taught, one for girls and one for women. As a matter of fact, there were at first three books taught, and after that for six years there was only one study book. Of late years we have had two or more study books.

The early records say the chairman was anxious that there should be a spiritual quality to the program. During the 25 subsequent years all the succeeding program chairmen have felt they wanted that spiritual quality to pervade the program. So in arranging the first program they considered four things: the spiritual quality of the program, the study book work, organization, and Christian patriotism. And they tried to put those four subjects into the work of the other conferences which they founded.

But after all that planning the first conference was not held at Northfield, for in July 1907 the first conference was held at Silver Bay! A new management at Northfield had to change the dates of the various conferences, and

that left no free time for us. So we went to Lake George.

In that year 63 delegates were invited to come together to form a National Home Mission organization. Of the 63 invited 58 accepted, and our Council of Home Missions was formed because of the planning, work and prayer of this Northfield Summer Conference. It was in that year a great effort was made to secure leaders so that they could have a Home Mission Conference at Chautauqua.

As an anniversary gift to the Northfield Schools and to celebrate the 50th anniversary of Mount Hermon School the sum of $183 was collected to pay the tuition of a student at Mount Hermon during the coming school year.

Due to the rain a summer Christmas tree was not held this year, but the members of the conference gathered about the fireplace in the Gymnasium, and the articles for migrant workers were given there. There were 424 gifts, which included 64 different kinds of things, beside $11 in cash to defray the expenses of sending the same to the workers.

Sunday School Activity Around the World

Sunday school activities are increasing in Egypt and the Sudan. Sheikh Metry S. Dewairy is the field-worker there for the World's Sunday School Association.

Among the recent leadership training meetings 14 conferences were especially reported. A total of 560 delegates were present from 200 schools, and in addition there was an equal number of visitors who were related to individual schools. The general theme this year was "Religious Education from a Theoretical and Practical Standpoint." Each conference divided its members into discussion groups, and the findings were reported to the general conference.

Daily Vacation Bible schools were also considered. This movement is only two years old in Egypt, but 59 schools were conducted, which is a gain of 80% over the former year. At least 2360 students participated, of whom 500 were Muslims.

Every Sunday in Cairo more than 1500 boys and girls assemble in street Sunday schools held in 26 localities. In Assiut there are 1800 in such street Sunday schools, and the total attendance, including other cities, is over 4000. Bible lesson picture cards are an attractive as well as an educational feature in each school. The supply of such pictures is exhausted, and Sheikh Dewairy begs for more. Publishers will donate out-of-date pictures, but they can be sent only as money is given to pay the mere cost of postage. Here is an opportunity for a few dollars to accomplish an unusually large result! $15 will care for the needs of 100 Sunday school pupils during the entire year. Many of the children join the day schools. Often a street Sunday school is turned into a day school, and here the children receive a Christian education.

In Manchuria

News of Sunday school activities in Manchuria is unusually interesting because so little is known of the work in that part of God's world.

Rev. Charles S. Deming of Harbin recently toured in Mongolia and northwestern Manchuria for five weeks in company with a Korean evangelist. Many Koreans are in Manchuria, and those native churches were visited. Travel was by a variety of conveyances, and harsh weather was experienced. Often the only route was over frozen lakes or marshes.

The class at Whangheung was a great success though it took several days to persuade the Christians there that they needed a fire in the church. Daylight prayer services began at 5.00 a. m., and the class ended with the evening evangelistic service.

Six girls had committed sufficient passages of Scripture to be eligible for the awards offered by the Korean Sunday School Association for that work.

Departure was made from Whangheung just in time to escape a raid by 40 mounted bandits.

Developing National Leadership

Native leadership is being developed in each National Sunday School Association that is in active relationship with the World's Sunday School Association.

Word has been received from the Philippine Council of Religious Education that Rev. Apriano Navarro is giving full time as director of Leadership Training. Young People's work will also be included in his activities.

Mr. Navarro is well known throughout the Philippines. He was elected as one of the three delegates to the Jerusalem Conference in 1928, but illness in his family prevented attendance. In May, 1928, however, he was a delegate to the Methodist General Conference in Kansas City. While in the United States, he gave many addresses before important gatherings.

Rio de Janeiro—1932

Regional conventions are being held in various parts of Brazil in the interest of Sunday school work, and particularly that all may become thoroughly informed concerning the Eleventh World's Sunday School Convention which will be held in Rio de Janeiro July 25–31, 1932. The central theme is "Preparing the Way of the Lord."

One young Sunday school superintendent walked over 35 miles to the nearest railroad station that he might attend the meeting in Bello Horizonte, Minas.

More helpful Sunday school literature is always in process of preparation through the Brazil Sunday School Union. A well qualified young man of the Independent Presbyterian church is now writing the lessons for the first quarter of the new junior age lessons (Licoes Intermediaries).

Exhortation to Praise

Praise God, our maker and our friend!
Praise him through time, till time shall end,
Till psalm and song his name adore
Through heaven's great day for evermore!

Life as Mystery

Given at the Northfield Girls' Conference by Rev. Paul Scherer, D.D., of New York

The theme of the Conference this year is The Eternal Quest. Tonight I want to suggest to you the mood in which you and I are to set out upon that quest if anything is ever to come of it.

You have listened to that familiar story in the third chapter of John. Let us fix on the 8th verse especially:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

When these words were first spoken they were intended to convey a certain sense of indefinable mystery. Since then, among other things, we have made a study of the wind. No sooner does it begin to stir on tiptoe through the forest, setting all the leaves of the poplar quivering with the occult witchery of its whispered confidence, than somebody from the U. S. Weather Bureau who styles himself a meteorological expert shatters our dreams by calling for an anemometer to measure its velocity. Then, what with geodetics and barometrics, he tells us exactly where it comes from, and in tomorrow morning's paper, exactly where it's going—maybe! It's distressing—how much we know—about everything!

Ah, well, it's a hard age for poets! People's eyes used to be wide open in amazement at life. Now that we are thoroughly sophisticated we look at it with a kind of backstairs squint. Like the parlor maid's, when she is seeing what there is to see.

There was an awful rainbow once in heaven
We know her woof, her texture: she is given
In the dull catalogue of common things.

Poetry has its difficulties under the circumstances, and so does religion, and everything else that is outside the realm of our God-forsaken knowledge. Like the

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is!

I can't tell how it is with you, but I am thirsty, my lips are dry and parched

Dr. Paul Scherer

for one long, deep, cool draught of ignorance to help wash down this arid desert of analysis and statistics that I'm supposed to swallow and call it knowledge!

Nicodemus knew too much. That's apparent to anybody who reads this story. He was an expert. His specialty was religion, and he thought he knew all there was to know about it. He knew just what kind of person he was supposed to be. He had read about it in the books. As regards the technique of getting there, he was exceedingly well posted.

The first words he uttered were:

"Master, we know."

If you will follow it through after that you will find how necessary Jesus thought it was to shatter that false sense of security, that illusion of certainty, that self-complacent smugness, into which this ruler of the Jews had fallen with his knapsack of knowledge. One bewilderment follows another until the climax of them all is reached in that gentle bit of irony:

"Art thou a master of Israel and knowest not these things?"

From that day on Nicodemus knew less and wondered more, while the mastery of a radiant life resolved itself before his eyes into the mystery of a cross and an empty tomb.

I do not think we'll be putting an undue strain on anybody's imagination if we take him as a symbol of a generation like ours, whose "forte is science, its folly omniscience," and the expert is abroad in the land. There is such a thing, and we are rapidly becoming more and more familiar with it, as life that has lost all its gracious mystery in the conceit of understanding. Its eyes no longer stare anywhere in awe: they look through narrowed slits knowingly. Its head is no longer bowed, trembling with bated breath at the consciousness of someone's presence just there and through here: it walks with face straight on and stolid, elbowing its way past a thousand little shrines and setting its feet unmoved on whatever of beauty it can strip from the earth. For it the age of miracles is past, and there is no wonder in its soul. It has come to think of itself with George Santayana as "a little luminous meteor in an infinite abyss of nothingness, a rocket fired on a dark night." It has learned to agree with Professor Watson that "God, and consciousness, and immortality, are merely mistakes of the older psychology." It looks at the earth and sees how that was built; at the stars, and talks wisely of their ages. It turns itself to living creatures, and explains them when they are dead, "specimens preserved in alcohol, butterflies on a pin, carcasses left over from the gallows for post-mortem examination, tissues on glass slides," until at last "the universe stands revealed," as Mr. Wiggam writes, "in all its gaunt nakedness as a mere machine without sympathy or purpose."

And so, concludes the poet:

Mark our pert manners, morals, and one loss
That dulls the sun and dwindles gold to dross,
Man's lack of civilized humility.
God laughs when fishes scorn the sea,
But man, mad reasoner, reasons mind to naught,
And cursed with wordy arrogance of thought,
O'erlooks a small, still flame within his breast
Whose wordless beauty makes God manifest!

"The wind bloweth where it listeth, and thou hearest the sound thereof, but

canst not tell whence it cometh and whither it goeth." Let us give the lie to it, if we can, with our Weather Bureau reports, but there is something in the mood we need to recover! There is no complacent smugness about it, as one should say, "You, my dear sir, are nothing but a chemical formula!" It isn't strutting about with its hat on and a knowing look in its eye, as though life were as profane as a market place: it has taken off its shoes, and goes softly on holy ground. And well it may!

For life holds its mystery still in spite of all this drawing up of our chairs, this sitting down so familiarly in front of it, —mystery never repellent, always beckoning, like the veils that women used to wear over their faces in the East,—like the magic of the mist on land and water, —like the gesture and finger of God, with its silent summons,

Till at some sudden turn one sees
Against the black and muttering trees
His altar wonderfully white,
Among the forests of the night.

It isn't knowledge that banishes him, it is the conceit of it, it is the scientific Babbitry, with never in its busy, noisy days a worshipful silence, nor anywhere on its barren landscape a place like this to kneel and hear the sweep of wings and feel the fleeting touch of a cool hand like the peace of God. It is blindness to all that's beyond our knowing, beyond the wind and the flower and the sunset and little children, deafness to One who utters himself in "the special countenance of every season, in fragrant names and city streets, in dripping eaves and the homely facts of houses where men and women live, in the color of words and the beat of rhythm," in birth and death, and the salt smell of the sea. God! My Father! I'm not orphaned.

Life holds her mysteries still, and when I turn from this world without to that world within I am face to face with the greatest of them all,—the mystery of my own selfhood, a self that can know the forgiving love of One "who gathered the whole ghastly mass of sin into his single soul, to make confession of it to God in one perfect and unthinkable Amen to all his Father's will concerning it, whatever that might cost him"; the self that finds its deepest peace only when its life is centered not in what is best in me, but in that beyond which is better than my best.

You remember Francis Thompson, the little lad who wandered the streets of London town selling matches, and when he died they finally came across a piece of paper in his pocket. I love those lines, for they are so full of the mystery of life:

The angels keep their ancient places,—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many-splendored thing.
But (when so sad thou canst not sadder,)
Cry, and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched between heaven and Charing Cross.
Yea, in the night, my soul, my daughter,
Cry, clinging heaven by the hems,
And, lo, Christ,—walking on the water,
Not of Gennesaret, but Thames!

It is the mystery of the human soul, lifting up its head with a strange sense of its high inheritance, and in the redeeming fellowship of a Nazarene setting its feet steadfastly toward a glory that both daunts it and cries it on.

When George Mallory was telling his American audiences in 1922 why he had already taken part in two attempts to scale Mount Everest, and was about to set out a third time, he said to them:

"If you cannot understand that there is something in man which responds to the challenge of this mountain and goes out to meet it, that the struggle of life itself is upward and forever upward, then you won't see why we go!"

Perhaps you remember the conclusion of that story,—that climb slowly and courageously to a point beyond which human endurance had never gone; and there they pitched their tent. In the dawn Mallory and a few kindred spirits began the last long pull for the top. They watched from the camp those dwindling black figures against the snow, and then waited. Days turned into weeks, and finally they sent a cable:

"Mallory and his friends lost. When last seen they were going strong for the top."

"You, my dear sir, are nothing but a chemical formula!" You can't come that over me now! There are depths it can never plumb, and heights unexplained where my hands stretch out toward the crystal beauty of a life Galilean and God-like!

And you are still strutting about with your hat on and a knowing look in your eyes? No mystery left? Down all the ways of life with the Spirit of God brooding over them? Ah, my friends, we must to the sea again, until to the land's last limit we come; and there before us stretches the final mystery, the victories God can win with these poor lives of ours.

There was a black friar once whose name is forgotten, but he saved Scotland because God took his words and haunted the life of John Knox.

There was a teacher once in an Argyleshire glen, with no one to encourage him, who went on teaching, and one day a little lad sitting there, as he listened, made up his mind to be what he became, James Chalmers of New Guinea, whom Stevenson so envied.

The victories God can win! Nicodemus knew too much, or thought he did, until one day Christ found him, and took him like a wondering child to the sea again, through corridors in the Father's house that were new to him, and great wide rooms where he had never been.

Come,—give him your hand! It's for you too, this mystery of life,—a worshiping soul before God—and all that may be!

God in Nature

THE Spirit of God is around you in the air that you breathe, his glory in the light that you see, and in the fruitfulness of the earth, and in the joy of its creatures. He has written for you day by day his revelation, as he has granted you day by day your daily bread.

From the "Ducalion" inscribed on the memorial stone to Ruskin at Friar's Crag, Derwentwater

The Power of His Resurrection

Rev. Albert C. Fulton, Syracuse, N. Y.

There is a word which the apostle Paul uses which is distinctly modern, and that word is power. Much of what it implies now was not unknown in his day, but it remains for the present age to unfold the vaster meaning of that term. Some one has said that the nature and promise of civilization is involved in the use and application of power.

No writer whose revelation of truth finds a place in the Bible record uses the word with half the frequency as does this great apostle. It is a word that can be consistently identified with his whole life and thought. He knew from his own experience something of the meaning of power. He knew the power that was resident in heritage and tradition, and before his conversion he asserted this power in terms of physical force and actual persecution. He knew the power of Rome, both in its defensive and its offensive forms, for as a citizen he invoked its protection and he lived to feel its tyrannical power. He knew the power of a vast military establishment controlled by an irresponsible despot. He knew the power of authority. He was a member of the Sanhedrin, and investing himself with its power he became for a brief tragic period a persecutor of the church, harassing Christians and giving consent to their death, even unto strange cities.

He knew the power of a mob, for he was both a party to its uncontrolled fury and in turn was a victim of its rage. He came to know the power of storms, and the power of the sea. Shipwrecked three times, he knew the perils of the deep when his ship was helpless in the grip of the gale.

Only a few weeks ago I watched the ocean as the March tides and an easterly storm tossed the surf far beyond its accustomed bounds and left wreckage all along the Atlantic coast. The keepers of Minot Ledge Lighthouse sent the message, "Every wave is going over the top!" and the light on Minot Ledge is 114 feet above the level of the sea! Paul had experienced this power.

Out of his experience with power Paul uses the word in connection with an event which became of vital importance to him. When he contemplates the resurrection of Christ and seeks to reveal its nature and meaning to others, the eager desire of his soul breaks forth in the exclamation, "That I might know him in the power of his resurrection and the fellowship of his suffering, having my nature transformed to die as he died" (Philippians 3. 10, Moffatt). This is the glorious interpretation of Easter as we have it from the apostle Paul.

We have associated other concepts than this with the resurrection of Christ. We think of the consolation of the resurrection, and every comforting thought that can come to us from this conception of the great event is ours by right of promise. But this thought was not uppermost in the mind of the apostle.

We think of the assurance of the resurrection as a demonstration of the immortality of life, and while all the evidence that this affords is valid, yet this was not the central thought in the mind of Paul as he contemplated the risen Christ. He would make it positive, constructive and practical, as involving an illimitable force, a power in and for all of life. So he speaks of knowing Christ not only in the faith and consolation of his resurrection, but in its power. To know him thus is to know him in the victory of life.

There are many conceptions of Easter. One of our metropolitan papers affirmed that "this would be the greatest Easter the country has ever known," and then proceeded to give the evidence for this assertion, the main ground for which was that there would be "a million-dollar radio hook-up" to send out the Easter music and the Easter message. The same paper that made this statement also carried the information that the United States government had refused to consider a reduction in battleships from 35,000 tons to 25,000 tons, as this reduction was not stipulated in the last naval conference. How much of the apostle's conception of Easter has permeated our life if we still have these conceptions of the meaning of power?

"That I may know him in the power of his resurrection and the fellowship of his suffering, having my nature transformed to die as he died." To die as he died one must live as he lived. For every follower of Jesus this is an approximation. Jesus was the most courageous man who ever lived. He died a courageous death. Any message of Easter that comes over the million-dollar radio hook-up will not consistently affirm this Easter to be "the greatest the country has known" while the whole Easter message and all the glad Easter music are dimmed by the shadows of old fears and old hates and the old beliefs in the inevitability of war. To die as he died is to be willing to die for the loyalties that were his. Having enthroned them in his own life they become eternal in the eternity of his resurrection, and constitute its power. Whatever doctrine may be advanced to explain the place and power of the resurrection, it must contain the impact and the virtue of the life which preceded it, of which the cross and the open tomb become the convincing symbols.

Out of the cataclysm of war there emerged experiences that confirm us in the belief that death can take on an unprecedented dignity in the knowledge of the full sacrifice that is being made. Not from those men of stolid nerve who knew not the meaning of fear, but from those finely attuned natures that trembled in every fiber of their being at the thought of death but who, nevertheless, went forward, do we have the demonstration of the highest type of soldier courage.

An incident occurred in connection with the children who were caught in that Western blizzard that brings vividly to our attention the nobility of a life that is willing to face death in the full consciousness that the thing which he is averting for others he may be invoking upon himself. The lad who divested himself of his own warm garments to wrap about the freezing bodies of his fellows, and who by unusual determination kept them awake when the lethargy of the chill of death approached, thrills the universal heart with a new confidence in the essential fineness

of our common human nature. When this lad, recovering in the hospital from his harrowing experience, received an invitation from the president of the United States to be his guest in the White House, it gave dramatic attention to the kind of self-sacrificing courage that grips every heart and receives the commendation of men everywhere. There is a deathless power in every sacrifice of self.

"Thou hast purchased for thyself the completest immortality!" said Renan of Jesus, as beholding him in imagination of the cross he realized that such a life was destined to live forever.

The Sermon on the Mount—I

Given at the Northfield Women's Interdenominational Home Mission Conference by Rev. T. W. Graham, D.D., Dean of the Graduate School of Theology of Oberlin College, Ohio

In these five mornings I want to study with you again the basic statements concerning the Christian ideal which are found in the Sermon on the Mount. I have chosen this section of the gospel because it grew out of the situation which is strangely like that which you and I are facing today. In broad lines history repeats itself.

Within the last 50 or 75 years we have been making rapid discoveries concerning the conditions of life around the first Christian century. No other century is better known to us now than is that first. We know it as well as the 16th, the 17th, or the 18th century, and the better we have come to know it the more spiritually akin we find it to our own.

In the first Christian century the world was for the most part at peace. It was a peace which was made possible by the Roman arms. We speak of it now as the Roman peace. The national legions of the Imperial City had made it inadvisable for any subject country or adjoining state to challenge their might. Rome held wide sway. Where her legions marched were peace and prosperity. But underneath the surface there were tumultuous conditions, threatening always to break through.

Take Palestine, for instance! They had their youth movement, of which we usually talk now as the movement of zealots. That brought together young men so concerned about the tax system of Rome and the lack of freedom that they were prone to use any possible means to lift the yoke of Rome from Palestine,—fire, assassination, sword, murder, war. These they advocated, but of course largely in secret for fear of the Roman legions.

In other parts of the world there were those same conditions ready to break the peace of the time. How like that is to our own day!

The first century A. D. was a century of great wealth. Aside from our own generation the world has never seen so much lavish prosperity as it did in that century. Rome, by building roads to every part of the empire, had made commerce possible. Rome, by maintaining peace, had made commerce profitable, so the highways were thronged with men and women going hither and yon for business and for pleasure, and all the while expending in lavish display the wealth which they were accumulating.

Josephus tells how across those main highways of Northern Palestine at certain times business was so congested that a camel's nose touched the tail of the camel in the caravan just ahead, and night and day this procession of carriers moved across the land. The greatness of its prosperity made possible on the part of the possessors the sustaining of great public works, the building of lavish cities, the endowment of education, which, by the way, was freer in that time than in any century until our own and attracted to the cities an increasing number of people. The countrysides were being slowly depopulated as in urban centers people came into more and more congested living.

Great wealth, productive commerce, lavish display, great ease of life for many folk! As we unearth ancient ruins of that century we find in homes the evidences of ease and comfort unsurpassed: homes heated by hot air systems, homes having their own private thermo baths, their own swimming pools, with extensive accommodations for the slaves who waited on every whim of the possessors. That kind of life produces, as it has in our time, a restlessness, a neurotic state.

The world of the first century was a world that industrially was at odds and ends. The productive system of that day was the slave system. It has been estimated that two out of three people living in the Roman empire at the beginning of the Christian era were slaves. It was a system entirely satisfactory to the one and unsatisfactory to the two, bringing about serious conditions. Sometimes it made the slaves the leaders of their masters in ideas and ideals, but more often it led the slaves to pander to the passions and lusts of those who held them, and so to seriously lower the social level of life as well as complicate it on its industrial side. Slaves never are content. Great slave wars have cost the lives of a million men.

The first Christian century was a century that socially was at odds and ends. Men were building then, as they have been building now, barriers between themselves and others erected out of prejudices concerning race, nationality, creed, and possession. Before that century the Greeks had divided the world into two classes, the Greeks and the barbarians. When the Jews spoke of those not born sons of Abraham they were likely to speak of them as Gentile dogs. Jesus many a time, likely, on the streets of Nazareth saw the Pharisees draw their clothes closely about them lest the shadow of a non-Pharisee should fall upon them and make it necessary for them to go home and take a ceremonial bath to free themselves from the pollution of the shadow of a non-Pharisee. And then as now there were suspicions and distrusts between those who had and those who had not, between rich and poor, which complicated the social situation of Jesus' time.

The first Christian century was

ushered into a world that religiously, at least on its institutional side, was practically bankrupt. The ancient faith had lost its power. There were a great many temples and statues to the gods, but the worshipers were increasingly few. The educated class had, under the instruction of their philosophers, come to see the emptiness of that companionship of another which was characteristic of so much of the religious teaching of that Roman world. The uneducated group came into the temples that they might be amused and entertained by the elaborate ceremonials carried on there under the name of worship. But when serious men got together they were as likely as not to say:

"The day of religion is done. If religion ever had a power the day of its might is past. If it is ever to have force again it will be only as some new interpreter of ancient sanctions comes to give them in terms of modern spirit and lets us see the relationship to our present day life, the meaning of what they call the eternal."

That sort of world, turning eagerly here and there for light and guidance, found religiously in that first Christian century some satisfaction in what we know now as the mystery religions of the East. They ministered to the willingness of men to enter into secret societies, to the vanity of men who desire membership in organizations that are more or less exclusive. It warmed the hearts of men who wanted to believe that life was not just measured by three score years and ten, but gave them when they came within these mystery faiths a ritual in some cases so obscene that the Roman officers would place them outside the bounds for Roman troops.

There you have it! How like our own world! For the most part at peace, but here and there those most disturbing suggestions of underlying situations which may again draw us into the vortex of war! The world industrially destroyed—depression, strikes, confusion, —by men who do not know how to handle the industrial machine which the century has produced; a world marked by increasing distrusts on the part of racial, of national groups; maintaining class warfares, building class consciousness; a world that religiously is seriously questioning the institutions which we represent, and honestly asking whether our institutions are so geared to the needs of this life that they can at all minister successfully to them.

The World in Which Our Lord Grew Up

Now it was into that kind of world, much like our own, that Jesus came. He was born not in the center of his people's faith: fortunately so. Jerusalem is a city built on a distant hill, away from the highroads of commerce, and it had been able to maintain itself in no small measure because that was so. It was exclusive. The tides of the world's life affected it less than any other city.

Jesus lived in Nazareth, a city which was right in the midst of all those currents of Roman life, and the restless world passed by Nazareth on two great highways. One over the northern line of hills on the edge of which Nazareth nestled, was called the road to the sea, along which the commerce from Mesopotamia by the way of Damascus came, from which it was transshipped toward the West, and along this road things from the West were carried over into Damascus and the regions beyond the great desert. The other road was from Antioch down toward Egypt, where the commerce of Africa mingled with the commerce of Asia, and the peoples of those two different continents passed to and fro in their hurry for new-found wealth. In the midst of all that Jesus grew up.

He grew up in a province of Palestine that was cosmopolitan. There was a much larger number of Gentile folk in Galilee than in Judea. Within a short range of Jesus' home town he could come into contact with cities characteristic of the three great civilizations of his time.

Along the northern shore of the Sea of Galilee, where most of his public ministry was, he was in the midst of the Jewish cities of Capernaum and Bethsaida.

On the way from Nazareth to Capernaum, where his first cousins lived, Jesus had to pass within sight of the city of Tiberias, a monument to the pleasure and health-seeking neurotic world, for Tiberias was built among hot sulphur springs with a temperature higher than 180°. They are still sought for their curative qualities. The city of Tiberias was built by the Romans ruthlessly on the site of a Jewish cemetery, and ranged within the great walls were huge palaces, gambling casinos, an opportunity for watching races of foot or horse, all that was symbolic of Rome, on the road between his village and the cities of his people by the edge of the Sea of Gennesaret.

As he came over the hills from Nazareth Jesus might look across the Sea of Galilee and see the ten cities, the Decapolis, fashioned after the Greek establishment, and sturdy evidence of the influence of the philosophy and art and culture of Greece.

One could not have been more fortunately placed in his home than Jesus was to have seen some of the situations a little to one side, life in all its varied aspects, and the century to which he came to minister.

Jesus came out of Nazareth where he had been simply trained, trained in the fundamental demands of the one religious group in the world that had maintained its vitality, for all through his childhood Jesus in his home, in the workshop, in the synagogue, was being instructed in that high ethical type of worship of one God which has been the great contribution of the Jewish people to the rest of the world.

He came out of his village with their great ideas and great ideals graven on his heart, a man simple, robust, healthy, who had been able to stand the tests of a carpenter,—which was much more difficult in those days than in this. A man certain of the values which rested in those ideals which the synagogue brought to him. A man seeing the needs of his own world, and convinced, as so many others were, that a new interpretation of life, a restatement of the ancient sanctions of faith must be had if the world was to find its way out of the difficulties into which it had been slowly coming. And what Jesus had to say about those fundamental conditions we will find in the Sermon on the Mount.

(*To be continued*)

The Apocalyptical Element in the Bible—I

Given at the Northfield Conference for Women's Foreign Missionary Societies by Rev. Raymond Calkins, D.D., Cambridge, Massachusetts

If you will follow me carefully for the next five or six days you will know a part of your Bible better than I think it is safe to say you know it now, and it is a considerable section of your Bible. That should be worth a good deal! If we can recover for our inspirational reading a whole section of the Bible that we have thus far not known how to use it is a big thing.

But more than that, this particular section of the Bible I want to traverse with you, to my way of thinking can do more for us just now than almost any other part of it. If that is anywhere near true, see what ought to grow out of this Bible class!

Then I have a third reason for it. This is a foreign mission conference, and I do not know of any part of the Bible which seems to me to be so useful for missionaries and missionary society workers and all interested in missionary ideals as this section of the Bible which we do not know, have not understood, and have neglected. If we can recover that section of the Bible that is particularly useful for missionary workers and all who believe in missionary ideals, it seems to me we will have accomplished a good deal.

This section of the Bible runs all the way from the later prophets to the last chapter of Revelation. That is, beginning with Genesis and coming all along to Ezekiel you do not reach it, but after you hit Ezekiel you never leave it from then on. So you see it traverses really two-thirds of the Bible (I am not speaking of bulk), and it traverses particularly the latter part of it which is of great significance and of great importance. Yet we hardly know what to do with it. When we come to this portion of the Bible we skip it, or if we do not skip it we stare at it, and after we have stared at it we have said:

"What does that mean, or does it mean anything to me?"

* * *

This whole section I am now addressing myself to has three or four dominant ideas.

The first is this, that there is a great and terrible day of the Lord coming, and that when this great and terrible day of the Lord comes he is going to manifest himself with power and great glory. In the Old Testament he is the Messiah, in the New Testament he is the Son of man, Christ himself.

The second of these ideas is that this great and terrible day of the Lord is going to be accompanied by world catastrophes, great cosmic disasters, tremendous social revolutions, and these disasters, catastrophes, and revolutions are described in lurid terms.

And the third is this, that out of this great catastrophe, out of this great cosmic disaster the Lord is going to erect his own kingdom on permanent and stable foundations, and that he is to be king of kings and Lord of lords forever and forever.

There are the three great dominant ideas of the whole of the apocalyptical portion of Scripture, that is, these three ideas are described practically in identical terms wherever we find them. Thus:

In Zephaniah: "The great day of the Lord is near. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (1. 14, 15). It is a passage which inspired the great classic hymn "Dies Irae"—"O day of wrath and day of mourning."

At the end of the New Testament we read almost identical words in 2 Peter 3. 10:

"But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

And then there is the whole Book of Revelation. There we have a description of cosmic disaster, and the end of evil, and the judgment when Satan shall be thrown into a lake of brimstone and fire, the wind-up of creation, the end of the world, and the judgment of mankind.

Now is it not true that we have had little to do with this section of Scripture? When we come across these chapters whether in the Old Testament, the Gospels, or later in the New Testament, we say, "What has all this terrific description to do with me?" and we let it severely alone.

* * *

There is another reason why we have let it severely alone.

If the average Bible reader ignores this section of Scripture, there is a certain school of Christians, the second adventists or millennialists, who have fastened on it. These may be said to have a strangle-hold upon this part of the Bible. They have acquired a monopoly of it, they have turned it to their own uses. Please do not think that I wish to say one word or syllable of disrespect of the second adventists or millennialists! I have altogether too much respect for people who take the Bible seriously to do anything of the kind. Some of the greatest Christian leaders all down the centuries have been second adventists. I am just pausing long enough to say I am not speaking of them with disrespect.

Second adventists and millennialists have used all this part of Scripture for their distinctive interpretation, and taking it rather literally they have deduced from it the following, among other points:

1. That the present condition of human society points to the imminent coming of the Son of man;

2. That the second advent of Christ may be expected at any moment, when he will manifest himself visibly, so that every eye shall see him;

3. That the completed church will be translated to be forever with the Lord, the Hebrew nation will be dealt with, and the unbelieving dead will be consigned to perdition.

Those may be said to be the fundamentals of second adventism and millennialism, and it is certainly an earnest and devout body of Christians who deduce those propositions out of the very part of Scripture we are going to discuss.

I am thinking now of the Christian who is not a second adventist in this

sense. We all ought to be second adventists in one sense. Does not the creed say, "He shall come to judge the quick and the dead"? And when we sing the Te Deum we say, "We believe that thou shalt come to be our judge."

We all sing advent hymns like:

"O come, O come, Emmanuel,
And save thy people Israel!"

But I am using the term in a technical sense.

Now without criticizing, much less condemning or ridiculing,—no reverent man or woman can think or talk in that way of devout and earnest people who read their Bibles in that fashion, and draw those ideas out of it,—I have simply this to say: I think* they have got hold of the wrong end of it, I think they go at it from a wrong angle, I think there is a higher, infinitely more helpful, spiritually truer way to interpret and utilize this whole body of Scripture: and that is what I am going to try to explain to you in these lectures.

Why Apocalypse?

In general, every Bible reader knows what you get out of the earlier ethical prophecies of Isaiah, Micah, Amos, Hosea. Then prophecy is tinged with a new color, there creeps into it a new body of ideas; and the body of ideas, the color, the tone which creeps into later prophecy is of the kind I have described to you. The question is, What made it creep in? Why did not prophecy continue to say as Micah said, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Why did not prophecy continue to preach morals? Why did it begin to change its tone, its color, its sphere of action, and introduce all of these strange and (as it almost seems) grotesque ideas about a great and terrible day of the Lord, about lightnings, and thunder, and all that paraphernalia of this apocalyptical literature? The answer to that is simple.

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It was caused by a terrible disaster. I am stopping long enough to say that all of this literature is a literature for bad times. Are not these bad times? That is why it is a literature for these times. There was impending disaster, or there was disaster which had already occurred, which seemed final and irremediable, and which caused prophecy to change its tone and color and take on these ideas.

The great disaster was the disaster of the Babylonian Exile. Before the exile we find just one little bit of apocalyptical literature, but otherwise it all dates from the exile. As I said, Ezekiel is the watershed, he has this strategic position in the whole history of prophecy. The first half of his prophecy was given while the exile was impending, but had not occurred, whereas the last half was after the fall of Jerusalem and the destruction of the Temple, which destroyed all the hopes of the people and wiped out the only remnant that still existed in the Promised Land. Now you see, when things had come to such a pass as that what was the use of prophets and preachers standing up and telling the people to be good, moral, righteous, and all the rest of it? The time had passed for that and the time had come for something else.

In Psalm 119. 126 there is a verse which says: "It is time for thee, Lord, to work!" Exactly that situation confronted the prophets. The people were all on their backs. Every particle of hope was gone out of them, they were dispirited, they were threatened with the loss of their faith. Calamity great, terrible and apparently absolute had overtaken them. Now what is prophecy to do? Prophecy says it is time for the Lord to get to work. If you want what I would call a popular definition of apocalypse you have it now:

Apocalyptical prophecy is prophecy that describes the Lord getting down to business; it is the Lord getting to work.

Prophecy in Decline?

I am going to interrupt myself again to pay my respects to that set of scholars which calls apocalyptical prophecy prophecy in decline. Some great Germans have said that, some great English scholars have said that, and so great a preacher as the late Dr. George A. Gordon of Boston has said that. But if Dr. Gordon were sitting on this platform now I would turn to him and I would say:

"Dear Dr. Gordon, when you say apocalyptical prophecy is second-rate prophecy I honestly think you have made a great mistake!"

Prophecy in decline, is it? Second-rate prophecy, is it? It was the only

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***Editorial Note**

Dr. Calkins is expressing his interpretation of Scripture as freely as he grants the same right to other devout schools of interpretation.

Asked the question, "Do you believe in the coming of Christ literally and visibly in the clouds with power and great glory (Matthew 24. 30)?" his answer was:

"I do not. I think these pictorial, symbolic expressions are not to be taken literally. I do not imagine the coming of Christ will be in any such outward fashion,—I mean, of a glorified Christ coming from heaven on a cloud. Apocalyptical writers used the best language they could to describe spiritual facts. If somebody presses me, 'How do you describe the coming of Christ?' I confess I would be put to it. Perhaps the nearest I could come to it would be by describing the extraordinary effects of personal but invisible influence. That is, it is possible for a person to have a personality that is so pervading, and beautiful, and authoritative, that the personality actually dominates a given situation, controls a certain situation, although the person may not be visible himself to the eye. All I can say about it is that the second coming of Christ in that sense is a vast article of my faith, and that I own that Jesus is coming again, not as he once came as a babe born in a manger, but in the full authority of his glorified and exalted personality. When that is to be, how that is to be, I do not know, but that in the fulness of time he is to be king of kings and Lord of lords, and that his influence and power are to control the secular order and the world of events, that I hold to be a Christian idea. It is the idea expressed by St. Paul when he said that every knee should bow and every tongue confess Jesus as Lord."

kind of prophecy that could do those people any good, it was the only kind of preaching that could have kept their faith: and it is the only kind of preaching that can keep our faith sometimes. It is the only kind of preaching that can keep my faith sometimes, and that is why I love it. This part of the Bible says to me what no other part of the Bible does, this part of the Bible keeps my own faith operating when no other part of the Bible does.

Do you remember a time when faith seemed absolutely absent out of your life, do you remember times when like Elijah you lay down under the juniper tree? Do you ever have a time when you look out on the world and see how evil is getting the upper hand? Was there ever a social worker who did not feel like that? Was there ever a missionary of the cross who did not feel like that?

This is a foreign missionary conference. Foreign missions and apocalyptical prophecy are right close in line. It is a part of the Bible that is like a clarion call. No other kind of prophecy would have saved Israel then, and it is for our days now. As I see it, it was God getting to work. All of this literature, in the Old Testament, the Gospels, the epistles and Revelation is of a stripe. These prophets all talked to discouraged and despairing mankind, giving the everlasting truth that God is on the move, God is on the stir, God is beginning to get up and go to work.

Now this impression can evidently be conveyed best by the use of highly pictorial, highly colored language. In art you are familiar with it. In literature you are familiar with it. Certainly in Dante and Milton you are perfectly familiar with symbolic language, symbolic art to describe the indescribable. Symbolism is thus of the essence of this kind of prophecy.

I am saying again that I am ashamed of any one who in reading this literature says how grotesque it is, how ridiculous it is. Why, the man who wrote that was writing his heart out, he was literally writing with blood, he was aroused with the terrible conviction of the imminence of God in human affairs! I do not suppose you smile when you read Julia Ward Howe's "Battle Hymn of the Republic," which is one of the finest bits of apocalyptical literature you can find outside the Bible. "He hath loosed the fateful lightning of his terrible swift sword,"—that is just the kind of thing we are talking about! "Trampling down the vintage where the grapes of wrath are stored," she got it right out of this section of the Bible.

All the fantastic imagery in this type of literature is simply the effort of human imagination to picture the resources of God brought to bear on the forces of evil allied against him. In all of this literature in the Old Testament and the New you discover the mobilization of ethereal troops: and it is gripping when you think of it like that! It is God almighty drawing his sword and marching his own celestial troops to win himself a victory. That is what it is all about! When men have got through, then God begins. Apocalyptical literature assumes that men are through. But everything isn't over. Now watch God! While in part a grotesque, it is in the main a grandiose effort of the human mind to portray the contending forces of God and Satan as they meet in one stupendous conflict. God is coming!—that is the deep diapason of all apocalyptical preaching. God is coming, mighty to save! You can hear the tramp of celestial horses. That is the dominant theme that runs all the way through it.

Apocalypse: what does it mean? It means unveiling. An unveiling of what? To take the veil off the future? No. To take the veil off and show the spiritual resources of God that remain when human strength has ebbed out. The unveiling of the moral and spiritual resources of God at the service of and for the salvation of mankind. That is the revelation. So I interrupt myself again.

Some extreme people say we can deduce from certain signs and certain number systems and set down just when the day is that all this is going to happen. They have hold of the wrong end of it! I will talk with a millennialist friend as long as he wants to, but when he gets through I will tell him I do something far more wonderful with the apocalypses, far truer spiritually, far more helpful than anything the millennialists do with them. They are an unveiling of the moral and spiritual resources of God at the service of and for the salvation of mankind when every drop of blood seems to have oozed out and there is nothing left for mankind to do except lie down and die.

Prophecy for Bad Times

The first thing, then, to observe is the kind of atmosphere, political and religious, in which this kind of prophecy flourishes,—in bad times for the church and for the kingdom of God. And the worse things are, the more bright and beautiful this kind of prophecy mounts up out of the Scripture. When the enemies of the followers of righteousness have the upper hand, when the present is dark and the immediate future is darker still, and hope at least for this world seems humanly about at an end, and nothing except a new heaven and earth can bring security, this is the characteristic situation out of which apocalypse springs. The oppression and distress of God's people lead to a most striking feature of all these books, namely, that they transfer the scene of God's manifested glory from the world that now is to a world that is to come. The straining eyes of an apocalyptical preacher see right beyond the present order, and they see vividly in front of them a new and an eternal order. If all you can see is what you call current events you are one kind of person, but if beyond current events you can see something else you are another kind of person.

The apocalyptical writers looked right beyond the order that now is, and they saw a new order. In other words, they interposed between their own time and the fulfilment of God's promises a crisis or a catastrophe so great that it might be identified with the last judgment, overturning completely the present constitution of the world so that what follows is a new heaven and a new earth. In this way we see the greatest distinction between them and the prophets of Israel who had foretold the fulfilments of God's promises under the conditions of life that now are. These

agreed that the glories of the Messianic age would largely be of material and earthly kind. They were all expressed in terms of earthly prosperity. The apocalyptical writers looked through and beyond any such tentative realization of the Messiah's kingdom to an entire reconstitution of the conditions of life. The older prophets hoped for a restored and glorified Zion upon earth, but apocalyptic gaze is fastened upon a heavenly Jerusalem, a city of the living God coming from heaven.

Some of my audience may say, If that is the truth of it, does this mean that we may expect God's kingdom will ever be set up on earth? Should it be realized only after the complete overthrow of the present constitution of society? The second adventists and millennialists answer Yes. For myself I do not answer Yes at all. I interpret all apocalypse in the spirit of Jesus. There is the point of view in which these two convictions, apparently so contradictory, lie side by side in perfect harmony, and that is the point of view of Jesus. When he declared, "The kingdom of heaven is within you," he revealed a higher truth in which both of these are in harmony. He declared in effect that the kingdom of God is not conditioned either by space or by time; it does not follow life that now is as the apocalyptists thought, but penetrates and permeates it; but on the other hand it is not exhausted in any earthly manifestation as the earlier prophets thought it might be, but finds the consummation in the world to come.

What I want to leave with you as the great thought from this morning's lecture could hardly be summed up better than in the words of James Russell Lowell:

Careless seems the great Avenger.
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word:
Truth forever on the scaffold,
Wrong forever on the throne,
Yet the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

For reading:
Zephaniah 1;
Ezekiel 1; 36. 5–11; 38. 14 and following;
Zechariah 9. 12–17; 12. 7–10; 14. 1–7;
Joel 3. 9–21;
Malachi 4.

(*To be continued*)

Open Doors

Given at the 50th Anniversary of Mount Hermon School by Rev. Boynton Merrill of West Newton, Mass.

There are phrases in the Bible and in all great literature that are as kindling phrases. They are vibrant and vital. They have a mysterious power whereby they can set men's minds racing. They can even make his heart beat faster. I am bringing to you this morning one of these phrases that are to me kindling phrases. I want to lift this phrase out of its context as you would lift a diamond out of its velvet case. I would have you let this phrase lie in your hand as an unset diamond might lie there. I want the light of your mind to play across it. I want its rays to dart where they will, do what they will.

The phrase is taken from the book of the Revelation, three brief words:

"An open door."

I want to think with you this morning about open doors, about keeping the gates of our lives unbarred, unbolted, and far flung; about the deeper hospitalities of the mind, and heart, and soul, whereby we can welcome into our inner lives precious memories that have power to bless us, valid convictions whereby life is given meaning, and point, and purpose, and kindling spiritual fellowship that only can save from poverty of mind and solitude of spirit.

Every man who was a student at Mount Hermon knows what I mean when I speak of open doors. Whatever else this place may have been to us, it was exactly that,—an open door! It was a door opened wide upon the stored-up wisdom of the world. It was a door giving upon truth for us. It was a door that opened upon God's glories revealed not only in the hills and valleys and stars and streams, but as it is revealed in that great Book wherein his spirit is written, and that was made open to us here by the devoted, high-minded lives of those magnificent men and women who toiled here, and still toil here, veritable door-keepers in the house of the Lord.

For hundreds of us Hermon was our first step out into the world. The doors of our homes had opened to let us go, the doors of Hermon opened to take us in. We came up through that narrow aisle of sentinel pines, and we found here not only a great school dedicated to God and truth, but we found here also a wide horizon of hills and a great valley that opened significantly toward the East and South, where the great cities of men are, where we were to go toward when our days here were done. There is also that stream that runs past our door and finds its place in the great ocean that washes not only our shore, but other shores.

We were in our teens then, most of us, and we had our tasks lying ahead of us. And the roar of the great cities did not reach us here. It was so quiet, so sequestered, so protected. Here we were for two, three, five years, letting Hermon, our second mother, do for us things our first mother never could have done. Then in due season she opened the doors to us, she let us go, . . . even as today she welcomes us back.

I want to speak specifically of four doorways that should be kept open in our lives, for if we keep them open God himself will come reaching in. What life has any strength at all without contact with him?

Open to Memories

Keep your lives open to memories! Memory is one of God's greatest gifts to us, and it is one of man's chief powers. Memory is the capacity whereby we reach back into the boundless days of yesterday and bring it up, keep it, and make it ours today. It is that power whereby we lay hold upon those things

that otherwise would go into oblivion and be lost.

Oliver Wendell Holmes described memory as "a crazy witch," and accused her of "saving only sticks and stones and broken bits of useless things." But that is not the whole truth; not even an insignificant part of truth. There is not one here who would surrender his memories. Go back on the swift, silent, invisible wings of memory, and you will find them bearing you into the presence of things precious, beautiful, tender! They will carry you also into the presence of things that burn, but if you can stand in the presence of those things even, and learn from them, even those memories will bless.

Wipe out memory? Never! Wipe out the memory of the brook I learned to swim in? Wipe out those great sentinel hemlocks that breathed above me the first night I slept under the stars? Wipe out the memory of the wind howling around the old farmhouse that was my home, and the deep comfort of the patchwork quilts piled high? Wipe out the memory of the words mother said to me when I left to come to school? Wipe out the memory of the way I walked for nearly an hour up and down in front of the gateway of Union Theological Seminary, not daring to go in that gate when for 15 years I had wanted to go through it? Wipe out the memory of two great years at sea? Memory is "a crazy witch, gathering sticks and stones and broken bits of useless things"? Never!

While I have been speaking you have been going back in your memories: to your first jackknife, your first boyhood love affair, your first real glimpse of how glorious a thing is the great sweep toward truth, your first realization of how precious and beautiful, how poignantly significant is the life of Jesus of Nazareth, your firstborn child, the first break in your family circle. No, memory is not a crazy witch! She garners precious, tender, and beautiful things.

But memory is far more than a personal thing. There is also such a thing as corporate memory. We have our national memories, our racial memories, and we at Hermon have our school memories. This 50th anniversary is

Dr. Boynton Merrill

proof beyond any words any one could speak how we feel about this great school, and what she did for us, and what she meant to us; and every last one of us is saying:

"Blessed be memory!"

The noblest function of memory is not to reach into the past and save it, not to take yesterday and bring it up to today. The noblest function of memory is something else than that. It will be mere selfish self-indulgence if we come up here to this place of opportunity, whether for a brief or a long time, remembering the men and women, the lessons and experiences of this place, if we do not go down from it better men and women because of the kindling touch of memory. It is the high, holy duty of memory to rekindle men's minds, to re-illumine men's vision, to restrengthen men's wills, to re-empower them in every way.

Keep the door of your life open to memories! Let them blow through you like the winds of heaven, but do not let them blow aimlessly! Let them strike against your sails of desire, let those sails and those waves, for the sake of the days you spent here, carry you on from great to greater things, from ports already reached to ports that wait!

Open to Nature

The second door I want to speak of I mention for two reasons: the first, because it was opened to many of us here for the first time, and the second, because I believe it is a door that needs desperately to be kept open in these days. We should keep our door open to the elements and the wealth of nature.

This is God's world. He made it. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein," and you and I are creatures of God's world as surely as we are children of the spirit.

Our country is rapidly becoming urban. Fewer men and women are living in the midst of such wide-flung beauty as you and I are looking on today. We are losing touch with the elements and soul-touching things. We are city-born, and city-bred, and we are going to be so more increasingly. Great ribbons of concrete have taken the place of brown, moist, curving, country roads. Hard pavements are under our feet instead of soft springy soil. Towering walls of brick, steel and glass have taken the place of pine, hemlock and maple forests. Our contacts with these elemental things are being reduced to a minimum.

I am sorry for the city boy. I am sorry for the things he has been deprived of. He has his motor car, the movies, and the rest, but he is losing touch with something elemental and beautiful. Did any of you ever ride a birch tree and swing between the green earth and the blue heaven amid the tree tops in a great arc? Do you know what it is to dive into a golden mountain brook every day in the heat? Do you know what it is to fish through the ice in the winter? Our boys are losing these things, but we must not, insofar as we can help it, allow ourselves to lose our contact with God's great outdoors. The world's prophets, poets and priests have come down from the mountains and out of the deserts. Be still and know that I am God! It is hard to be still in the central roar of our great modern city.

"I will lift up mine eyes unto the hills." Why do men and women love the hills? Because the hills are what we want to be. The hills stand there firm, deep-founded, part of God's great world and yet superior to it. We sometimes wonder whether these fragile lives are indeed part of his great world, let alone whether we can be superior to it. The hills stand there unmoved through

seasons and storms, and yet how easily moved are we! With all our hearts we would stand firm and strong. The hills send down rivers of blessing, and from our lives too we humbly would have rivers of blessing flow. The psychologist tells you the mountain is the projection of your desire, but whatever he tells you the fact remains, as men lift up their eyes unto the hills they do receive strength, and these hills encircling us here have made many a man strong.

A hundred and twenty years ago a little boy was often missed from his home. His parents soon learned where to find him. They found him on the sand dunes trying in his boyish way to copy the sound of the sea as it broke, whether upon the sand or the rocks. They thought him strange, but at 31 Alfred Tennyson wrote the most perfect poem ever written in any tongue describing the sound of the sea:

"Break, break, break,
On thy cold grey stones, O sea!"

At 83 the spell of the sea was still upon him:

"Sunset and evening star,
And one clear call for me."

The sea made the music in Tennyson's soul articulate. Keep your life wide open to God's great outdoors! He will come marching through that door.

Open to Truth

And thirdly I want to remind you that Mount Hermon is a school founded in the name of the Great Teacher, and the first concern I believe of any school worthy of his name will be to discover, defend, and proclaim truth. We need to keep our mind wide open to truth.

These are great days that we are living in. Men are thinking great thoughts, dreaming great dreams, doing great deeds, and we will be recreant to the heritage and charge given to us in this place unless we keep our minds wide open to the teaching and ministry of God's continuing and ever-growing self-revelation.

It is one of the central themes of the Christian faith that men, human beings, can be changed, can be lifted out of weakness into strength, out of darkness intolight. This great thing, this change, this renewing, this making over a man is done not from outside in, but from inside out: for the real man lives in here, and if any change comes it is going to come in here.

In our modern world men are changed mostly through two great agencies, education and religion, and here those two great agencies meet. I know you think of God as I think of God. Here is a school that is still dedicated to truth, still believes in God, still believes in love for Jesus of Nazareth, and the doctrine that man is spirit, and God is spirit, and spirit and spirit can meet. This school believes those are vital truths, and no man can come to his true stature without them. These two great forces are at work, religion and education, in the precious, pliable stuff of young lives.

Gladstone said that to his dying day he knew he would be "stung with the splendor of Oxford." And I never think of Hermon that I am not stung with the splendor of the way in which this school has fought for truth and yet has never for one moment laid aside her simple faith. Here this great school stands on her hillside trying to make clear to successive generations of boys some of the mysteries of this universe. Here she stands trying to help them walk more happily through the mystery we call life, and toward the mystery we call death, nothing fearing, all things hoping. These, I take it, are some of the great fundamental aims of this school, and we rejoice that they are still being served.

Let us beware, however, lest we, her elder sons, make her toil with us in former days of none effect! Let us beware lest our mind in any way be closed to truth, for truth still stands at the door and knocks, and she has power to bless a man who will let her in!

Christian Unity

Forward through the ages
In unbroken line
Move the faithful spirits
At the call divine:
Gifts in differing measure,
Hearts of one accord,
Manifold the service,
One the sure reward!

Open to Religion

And finally and above all, let me beg of you, as I am constantly striving myself, to keep your life wide open to the persuasions of God as they beat upon the shores of man's life in that thing we call religion!

God may have set a great tide of truth hammering against the doorways of man's mind, but he also has set a deeper, stronger and older tide beating against man's heart, and that is the tide of faith in him. Men long to know truth, but even more than they long to know truth they long to love God.

The great hunger to know which has produced the processes of education does not begin to compete with the great hunger which has produced aspirations of religion. Men want to do something more than know about life. They want to be at one with life, and religion is that great mystic manifestation of the soul that draws man's soul back to the source of life in God. Religion is the love that will not let us go. Religion is that mystic thing within us that keeps us homesick after the eternal: and the eternal is he who alone can save men from their solitude.

Midway of the centuries there looms a great figure, and looking at him we catch a clear glimpse of his following. Looking at him we see what can happen when all doorways are broken down and God is let in. Jesus is proof in the midst of time what God can do.

This school stands midway of her first century, and this school still believes in Jesus Christ and through him in God. And we have come here, you and I, to do honor to her. We can do honor best, I think, if we quietly, every one of us in his own way, make up our minds before we leave this hill that we will set the doorways of our lives open: open to memories that will bless us, open to the mystery of birds and songs and green fields and blue skies, open to the mystery of truth whereby man is shown his work in the world, and open finally to the great insweeping tide of the eternal Spirit.

I have set before thee, O God, my life, an open door, and no man shall close it against thy coming! Amen.

Woman and Jesus—I

Rev. Milton T. Stauffer, D.D., of New Brunswick Theological Seminary, N. J.

Now Jesus, exhausted by the journey, sat down by the spring just as he was. It was about noon, and a Samaritan woman came to draw water. Jesus said to her, Give me a drink. John 4. 6, 7. (*Moffatt Translation.*)

Before Jesus met the women in the village of Sychar he met this one woman at Jacob's Well. He called her spiritual nature into life, and she in turn opened the doors of a hundred homes to his healing and redemptive ministry.

Before Jesus can talk to this conference as a whole he must speak to you and to me, he must stir our spiritual emotions, he must call us into life, he must bring us to a confession of our own spiritual thirst. We must drink and live. Then together with one another and with him we can go out and meet the village women of the world!

Several years ago a Christian American woman was visiting at Jacob's Well. In her party was a brilliant young Jewish physician accompanied by his mother. After they had been down into the building which now stands over the spring, and had come out, this young Jewish doctor turned to the Christian woman and said:

"May I ask you why you, a Gentile, have come all the way from Jerusalem to visit here at Jacob's Well?"

She thought for a moment, then lifting herself higher with the sense of her own womanly dignity she replied:

"I have come here, sir, to visit at this well because here two thousand years ago a gentleman of your race by the words he spoke and the kind of life he lived did more to elevate womanhood around the world than any other living man!"

That incident not only gives point to the theme of this conference, but it seems to me to explain our first reason for being here. Why have we come to Northfield?

We have come here, I venture to believe, because here from year to year for over 25 years now one like unto the Son of God, the prince of life, by the words he has spoken and by the spirit he has breathed on the women assembled in this

Dr. Milton T. Stauffer

foreign mission conference has done more through them to raise the physical, moral, and spiritual well-being of womanhood around the world than any other.

And we are here also because, like the woman of Samaria, we and our kind are in real need of the eternal water he has to give. Before we can hope to carry life-giving water to our sisters across the seas we must drink of it ourselves. Our own parched lips must be satisfied. The missionary passion in our churches is sporadic and half-hearted because we who constitute the church are not drinking life-giving water out of overflowing cups beside the well of our salvation. We are not experiencing in ourselves its refreshing ministry. And so we are here to meet him who said, "I am the water of life," we are here to partake of it.

It is a characteristic of Jesus' teaching that he refers again and again to our deepest spiritual need in terms of our greatest physical necessity. Water is an essential of all animal and vegetable life. To experience no thirst is a symptom of disease and death. In the soul "there is a craving for that which maintains and revives its life, which is analogous to the thirst of the body for water." "My soul thirsteth for the living God": that was the cry of a psalmist, and it is the word of every living creature. Everywhere there is thirst. No matter where you go you meet the pain of unsatisfied thirst. As this conference progresses the reality of this universal thirst will come home to us with growing intensity.

There are multitudes of women huddled in the small marketplaces of Syria, or pounding out their maize in the shadow of the African bush, or hurrying along the narrow streets through a million Oriental villages, all conscious of unfilled longings and of unmet needs, and no analogy can picture their condition quite so graphically as that of spiritual thirst.

In one of Rev. S. A. Shoemaker's Thursday evening talks he once said:

"As often as I can I rub it in to a man that until he drinks the water Christ has to give he is not happy, his deepest spiritual nature is not satisfied. He will thirst again. Only the God who has inspired the cry of the human soul for the water of life can fully satisfy that deepest longing."

Now to my mind the scene by Jacob's Well stands as an eternal picture of what happens whenever a woman is confronted by the world's Saviour. "He must needs pass through Samaria." Race, nation and class, time and place are all transcended. Let me draw the picture of that scene again!

It is the most remote countryside through which he must needs pass today. "So it was," the records have it, "that he drew near to a village called Sychar, where Jacob's Well was." My friends, so it is that he draws near to a million rural villages today. Weary and travel-stained, he sits down by the well. It is the noon hour, and he has a leisure hour, and he is alone. I have never sought my Christ when he has not had leisure, when he has not been alone. Perhaps he was praying for an opportunity to come,—not a great big overwhelming opportunity, not multitudes of country women coming to ask questions, but a little opportunity. "I come in the little things," as Evelyn Underhill so beautifully sings. At last she came,—a woman,—not even a man,—and a Samaritan woman at that,—

one despised by the Jews. And Jesus valued her. With bold chivalry he broke through the unjust conventions of his time, he brought back to her her own self-respect, he revealed his belief in her intrinsic worth. He risked something on faith that she would respond instinctively to friendly appeal for aid.

"Give me a drink!"

Why should Jesus, the Saviour of men, make a first approach like this to woman? (For he did make the initial advance.) Because a woman holds the key to every home and every village in the world! Because a woman can prepare the way for him to ten times as many hearts! Because a woman can feel and know instinctively the unmet needs and inarticulate longings of young children! Because a woman can gather little children around his feet! Because a woman can carry the water of life to places where no man can go! Because by her intuitive sense she responds more easily and with greater enthusiasm to the imaginative appeal, to visions of larger and fuller life!

Christ's appeal to the woman of Samaria was to her imagination. His appeal to you during this conference will be to your imagination.

Consider the four pictures he painted! "If you knew the gift of God,"—picture 1, the gift of God. "And who it is that saith to you,"—who it is, picture 2, the identity of the giver. "You would have asked of him, and he would have given you living water,"—a third picture, living water. Then he added a fourth picture for good measure, "But the water that I shall give him shall become in him a well of water springing up into eternal life."

By his pictures Jesus won a woman. He proved himself a superb evangelist. He did not reason or argue, he did not talk dogmas and creeds. He painted pictures of the new life with such consummate skill that souls have always been lured into the kingdom by him, even driven into it. He made this woman thirst by giving her pictures contrasting spiritual needs with physical necessities.

With his pictures he held out a promise. The result was she asked for the water:

"Sir, give me this water that I thirst not, neither come all the way hither to draw!"

We are to be together for seven days on these conference grounds. We have not come here to meet one another, but to meet one like unto the Son of God, who by his words and spirit has imparted to scores of women across the years, has done more to elevate the status of womanhood around the world than any other. Before we can meet him in the lives of others we must meet him in the secret places of our own hearts. Before we can visualize the spiritual thirst of others we must be more conscious of our own need. Before we can carry the water of life to the rural millions we must lift the cup of our salvation to our own parched lips.

Jesus and a woman! Pictures and a promise! "Sir, give me this water to drink that I thirst not!"

(*To be continued*)

The Romance of Hymn-Singing

Prof. H. Augustine Smith, Director of Fine Arts in Religion, Boston University

Hymn-singing is vital to Protestant worship. Luther wrote hymns for his people that God might speak directly to them through his Word and that they might directly answer him in their hymns.

Hymn-singing has been at high tide in various periods of church history: for example, at Edessa, Asia Minor, about the 3rd century; at Milan under the leadership of Ambrose, end of the 4th century; in the days of the flagellants and wandering church singers, 12th and 13th centuries; during the Reformation in Germany and during the Thirty Years' War; during the Watts and Wesley days in England; and in America throughout Lowell Mason's institutes and singing schools and through the lay evangelism of Moody and Sankey.

Congregational song is perishing today from sophistication of church people, their habits of listening and not participating, their feeble attempts at emotional life and strength, their suffocation in the midst of organ, choir, ritual, symbolism, which have all but strangled people's song.

Prof. H. Augustine Smith

New organs and effective playing thereof, new hymn books, better lighting, choral leadership, all will help toward a renaissance of hymn-singing. But these alone cannot turn the tide. The hymn itself must be lifted to position, into light, into prominence, through thoughtful use during all singing periods. Pick it up from the floor where conventions have put it by their singing anytime, anywhere, amidst the confusion of seating people, talking and visiting, jostling around!

Hymns are too often treated like excelsior packing material, or a doormat on which people may wipe their feet. It is ordinarily no high privilege to sing hymns.

What are these hymns? Poetry, devotional verse, the history of stirring times, the biography of men and women and boys and girls, geographic finger posts, the spiritual experiences of the human race from earliest times.

What are needed are students of the hymn book, ministers and laymen, who

will delve deeply, bringing to light magic facts and stories. Backgrounds of hymns are dynamic and propulsive toward enlightened, purposeful singing.

Time is needed, elbow room, 15-, 30-, 45-minute periods of singing (call it study and interpretation!) behind closed doors, free from interruption. The Sunday morning service should be wedged apart long enough for one feature hymn, ten minutes of vivid presentation followed by thrilling congregational song. Hymn-study periods should be included in Sunday study topics, in summer institutes and camps, in convention sessions, in musical clubs, in organist's guilds, etc.

Thus the hymn book becomes lyric religion. It needs to be supplemented by basic facts growing out of research, interpretation founded upon these facts, and upon the structure of both verse and tune, synthesis with Bible passages, extra-Biblical material, pictures, choir settings of selfsame hymns, forms and language of worship, drama, etc.

Every legitimate device should be used to arouse indifferent people to singing, to win them to the hymn, to stir them to loyalty not to a leader or a church choir or an organ, but to truth as uttered in song, to the life and teachings of Jesus as enunciated through song.

When Fire Fell at Northfield

We have heard from time to time of the activity of student gospel teams in Burma, but who of us realizes that this sustained movement has carried on for eight years or more, and that over 300 students and teachers from Judson College, the Burmese, Karen and English theological seminaries, and the Karen and Burmese women's Bible schools, as well as many teachers and students from the high schools, have shared in this fruitful effort?

A book* of 157 pages, with illustrations, reaches us from its author, V. W. Dyer of Insein, Burma, who is the prime mover and leader of this gospel teamwork. It is his modest and informal attempt to portray the actual program, as also the technique and principles, of the movement. There are numerous personal testimonies of students and others who took part or looked on, and sample programs, and choruses used in meetings, and other material that helps one to realize just what has been done.

* * *

The epilogue, "When Dreams Come True," is a good place to begin. It is Mr. Dyer's own testimony.

It starts with the college students' conference at Northfield 20 years ago when some of the delegates heard the call to the foreign field at a meeting on Round Top. At a later meeting "it seemed as though Christ laid his hand on my shoulder," says Mr. Dyer. The dream was realized when upon demobilization after the War he was assigned to a Rangoon church by the American Baptist Foreign Missionary Board.

A dozen responses by non-Christians to accept Christ after addresses given at a mission high school gave Mr. Dyer a new vision, which grew as he conceived the idea of getting Burmese and Karen students to do this work under his leadership. When 50 Buddhist Burmese school boys stood up publicly to confess Christ in their first campaign they were assured of God's blessing upon the plan.

About the only statistics we have noted in the book are given in a paragraph which says that in 1928 there were nine campaigns of three days each in the large station high schools, and over 160 campaigns in jungle villages, churches, and vernacular schools, with nearly a thousand baptisms. Several illustrations reproduce photos of various gospel teams.

* * *

The movement uses the name Expert Friendship to designate the spirit and method of group action: that is, first of all friendship with God, then friendship with each other in Christ, and as a sequence friendship with all the world. In other words, personal consecration—Christian fellowship and coöperation—soul-winning.

The author devotes chapters to various aspects of personal and mass evangelism pursued on this line, being the old, unvariable Pentecostal principles and motives under a new vocabulary. Mr. Dyer also has read books on psychology, and expresses himself in terms borrowed from this science. Indeed, Part 2, the last 40 pages of the book, is entitled "Psychological and Evangelistic Bible Studies" as used by Burma Gospel Team leaders for preparation of schools, pastors' classes and churches for revival. Here are seven articles on Prayer, God-Friendship, Four Needs of Humanity, Christlike Character, etc.

It is a stirring little volume, on right lines, and full of good things. It ought to be published in America and England.

* * *

How strange are the ways of God! Mr. Dyer has pointed out how his own life work was turned into missionary channels at a student conference at Northfield. The idea of evangelism as expert friendship was burned into his soul, he says, by Prof. Henry B. Wright of Yale when he was Y leader at Camp Devens (Massachusetts) during the War. And Henry Wright seized upon the secret of full surrender to the will of God during an address at Northfield by D. L. Moody. Would that the same fire might still fall at Northfield for the blessing and inspiration of other lives!

Selections from "Christ of the Burma Road"

Human engineering—the control of individuals and of society—is the most difficult task in all the world, too difficult for man and almost too difficult for the all-loving God. It involves the mental and social sciences plus true religion. The "plus" has always been the most important part, and still is, because human strength and wisdom alone are unable to produce either the Christlike society or Christlike individuals which are so evidently the goal of evolution

*Christ of the Burma Road, or Psychology of Gospel Team Expert Friendship, by V. W. Dyer, American Baptist Mission Press, Rangoon. 157 pages, plus.

or God's plan for the world. This combination of the mental and social sciences plus the religion of Jesus Christ constitute the science of evangelism, which might perhaps better be called Human Engineering. The progress of this next century, therefore, depends upon evangelism!

Evangelism is the science of the utilization of the power of God in transforming people into Christlike character. —Burma Student Gospel Teams.

Evangelism is the art of helping men in their quest for a complete life. Personal evangelism is the attempt to accomplish this through the processes of friendship. The essential element is a persuasive spiritual appeal which introduces men to Jesus Christ, and the endeavor to persuade them to take him as the way to complete living.—Henry B. Wright.

Group games in which each teacher takes his own class hasten acquaintance, break down prejudice, form friendships, and pave the way for you to lead them to our supreme friend. The excitement of play with its stimulation of the adrenal glands and the taking hold of hands in playing the games heals quarrels, breaks down reserve and shyness, and promotes the spirit of joy and comradeship. Playing games with non-Christians, if done in a friendly and enthusiastic manner, is one of the quickest ways to overcome prejudice.

All effective Christian workers have at sometime made 100% surrender. But the tragedy is that most of us have all too often traded upon this past achievement without being willing to make what Dr. Stanley Jones calls continual readjustment, that is, every day get his marching orders by daily submission to the rather painful process of 100% surrender to Christ's loving guidance. This does not mean that any of us are perfect, but that whatever the cost, whenever any wrong in us is pointed out we are glad to make it right. Our hope of perfection consists in God's power to give us 100% willingness. The supreme gospel team principle (Matthew 22. 36–40) is 100% surrender!

Self-revelation is the most important law of expert friendship and Pentecostal power.

No man can be wrong with his fellow man and right with God. Psychoanalysis and the New Testament both agree in the absolute necessity of confession of all sins. This is the way to sanity of mind and victorious personality. The Pentecostal Group or the Gospel Team Round Table is our most effective means of getting the confession and the resulting liberation of personality.

Testimony meetings, honestly and earnestly participated in, are one of the best ways for the team members to find reality, God. If a group will share with one another their most trying temptations, failures, victories, their weaknesses, their sins, as well as their hopes, longings, aspirations and also their most precious experiences of Christ and the peace of God which passeth all understanding, "masks" will fall off and "walls" will break down. In the best of our Round Table meetings this is exactly what has happened.

Jesus revealed freely to man his most precious experiences, all things which he heard from the Father, spiritual crises and temptations as well as triumphs. How should we have ever known of the temptation and of Gethsemane if he had not told these lonely soul struggles of his to man? There were no human witnesses to the temptation, and the three who were present at Gethsemane were asleep. Jesus could have kept these secret soul experiences of his as silent as the grave had he so chosen. But he willed otherwise.

"The aim of education," as Dr. Prescott of Harvard used to tell his students, "is to produce a single-minded individual perfectly integrated to a sufficiently worthy social purpose, so that without unnecessary conflict all of his energy will freely flow toward the desired end." The single-minded individual is what Jesus meant by "the single eye" of Matthew 6. 22, and the only "sufficiently worthy social purpose" is the kingdom of God. "Perfectly integrated" means completely consecrated to that purpose, that is, 100% surrendered to the will of God.

The Olivet Discourse

Rev. Lewis Sperry Chafer, D.D., Dallas, Texas

Of all that Christ taught while here upon earth three major discourses have been preserved: the Sermon on the Mount, Matthew 5 to 7; the Upper Room Conversation, John 13 to 16; and the Olivet Discourse, Matthew 24 and 25.

These messages present a wide variety of subjects. The first is of the kingdom when it shall be set up upon the earth; the second is Christ's last word to his redeemed ones spoken the night before his death, and is the anticipation of the new facts and features which characterize the present age of grace; while the third is his farewell message to Israel spoken only a few days before his death.

The Olivet discourse gives three questions propounded by his disciples, Matthew 24. 3: "Tell us, when shall these things be? What shall be the sign of thy coming? And (the sign of) the end of the age?" The first of these questions is answered by Luke in his Gospel (21. 20–24), while the second and third are answered by Matthew (24. 4 to 25. 46).

There is a clear outline to this discourse. (1) A message descriptive of the character and course of this age, 24. 4–8; (2) the period designated by Christ as "The Great Tribulation," 24. 9–26; (3) the coming of Christ in power and great glory, 24. 27–31; (4) the effect of his coming upon the nation Israel, 24. 32 to 25. 30; and (5) the effect of his coming upon the Gentile nations, 25. 31–46.

September 6, 1931

Turning to the Gentiles

Acts 13.42–52; Romans 1.14–16

A synagogue meeting is breaking up. A deep impression has been made. What were "these words"?

The teacher should make a study of Paul's address, verses 16–41, for several reasons, and especially as the lesson portion reveals its results.

It is the first record of a sermon of Paul's,—only a synopsis, of course, of an extended address,—yet it contains characteristics of all Paul's preaching, of his understanding of the plan of salvation. Being addressed to Jews of the Dispersion, it is founded on Old Testament Scripture and recent facts. There is (1) God's preparation of Israel from the fathers to David, 17–22; (2) the promises fulfilled in Jesus, crucified and risen again, 23–37; (3) forgiveness and justification in him alone, 38–41.

Note especially the contrast drawn between Christ and Moses (39), and the personal challenges (26, 38–41)! Verse 39 is a simple but comprehensive gospel statement. Have your scholars memorize the first half of it. It is the first use of Paul's great word "justified."

Can you not reproduce Paul's argument and appeal in such a way as to awaken the same interest in your scholars as Paul did in that synagogue, with desire to hear it again?

Contrasted results, 42–45, 49–52.

The results of this address were on the whole favorable.

Many Jews and proselytes engaged Paul and Barnabas in a kind of after-meeting. Here we have the first use in Acts of "the grace of God," which is in contrast to the law of Moses.

The Gentiles, who would not be present in the synagogue, made urgent request that the leading address be repeated the following sabbath.

Think yourself back into the situation! Some idea of the interest and curiosity aroused during the week is gained from the largeness of the crowd that came together the next sabbath. It was Paul's first recorded formal preaching to Gentiles.

Now take pencil and paper, and write down in two columns the further effect on the second sabbath upon the Jews and upon the Gentiles: how each class felt, what they said and did. The Jews got their rich women folk after the missionaries. It is thought that verse 49 must have consumed several months.

The preaching of the gospel to large mixed crowds always produces a two-fold attitude, welcome or antagonism. Perhaps this is more marked today in lands where the territory of other religions is invaded.

Turning to the Gentiles (nations), 46–48.

As for Paul and Barnabas, they accepted the hostility of the Jews, and their wilful rejection of their message, as a sign to fulfil God's worldwide gospel plan, still basing their reason on O. T. prophecy. When they were expelled from Antioch they moved on to other towns, where we shall find them next week. They were back again in Antioch after a while (21, 22).

How long ought a man continue preaching to people who will not accept the gospel, before turning to others more needy? Christianity spreads through conversions.

What are some obstacles that preachers and evangelists and missionaries meet today? What draws a crowd to a religious meeting?

What one does with the Word of God decides one's destiny.

Golden Memory Text—I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. Acts 13. 47.

September 13, 1931

Some Missionary Experiences

Acts 14.8–23

Persecution drove Paul and his party away from Antioch in Pisidia, so they went to Iconium. Their testimony there was accompanied by signs and wonders and the Lord's co-witness; but an onset by both Gentiles and Jews brought their stay to an abrupt end, and they fled to Lystra and Derbe (1–7).

The narrative is brief, but we must think of Paul and Barnabas spending months perhaps at these stopping places.

We are now in the open air, as there was no synagogue in Lystra.

Healing of a cripple, 8–10.

The hinge of this miracle is the man's faith to be made whole, and Paul's discernment of it. His obedience to what seemed like an impossible command recalls the other cases of immediate blessing in Luke 6. 10 and Acts 3. 6.

Let us make use of the faith we have, putting it into action without waiting for some Paul to arouse it!

"A man cannot leap forever," says Dr. Parker, "but he can walk all his lifetime." A spiritual lesson there!

Paul's first recorded address to uneducated pagans, 11–18.

Barnabas and Paul had endured opposition and ill treatment, but to be worshiped as pagan gods filled them with horror.

Paul's first effort was to correct the thought of the people about himself and Barnabas. Then, taking advantage of their sincere but superstitious religious spirit, he turned them from their idolatrous worship to "a living God," creator, ruler over all history. Then, adapting his message to these uneducated pagans, he appealed to the witness of nature, to God's goodness in material blessings and happiness to their heart's content,—a witness leaving them without excuse (Romans 2. 14, 15).

There is no mention of Christ or the gospel. It is just natural religion. Perhaps we have not a full outline of the address. Verse 7 says they preached the gospel there. Anyhow they succeeded in checking the people, and some disciples had been made (20).

Revulsion of popular feeling, 19, 20.

But no deep and widespread impression was made, for when the earlier opponents of Paul at Antioch and Iconium came a hundred miles to continue their hostility, they rapidly succeeded in swinging the Lystra crowd around to attack the apostles. Paul was stoned almost to death,—Dr. Luke is careful not to report him actually dead.

Was it on this occasion that he was caught up to the third heaven, to Paradise (2 Corinthians 12. 2–4)? And was Timothy among the disciples who attended him (see Acts 16. 1, 2; 2 Timothy 3. 10, 11), being impressed as Paul himself had been impressed at the stoning of Stephen 12 years before?

With two exceptions (at Philippi, Acts 16. 16, and at Ephesus, Acts 19. 23)

all the persecutions Paul endured were instigated by the Jews. Why?

Organizing the churches, 21–23.

By a seeming miracle Paul arose after being stoned. Instead of taking a short cut to their home base (26), he and Barnabas retrace their steps, building up the believers in Christian character, organizing the churches under proper leadership, and finally committing them to the Lord's keeping.

The lesson throws light on the value of the healing ministry in missionary work; on the religious factors in non-Christian lands; on the foes and perils of missionaries; on the adaptation of one's message to the audience or class; on the necessity of Christian character and church organization.

It is both a joyous and a sobering fact that every Christian man and woman may at almost any moment be unconsciously representing to some one, however imperfectly, the likeness of God.—Tarbell.

How much does the average preacher or teacher perceive in the faces turned toward him (9)?

Golden Memory Text—Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven! Matthew 5. 10.

September 20, 1931
The Council in Jerusalem

Acts 15; Galatians 2. Lesson portion—Acts 15. 22–29; Galatians 2. 1–10

The happy time Paul and Barnabas had at Antioch in Syria after their return (14. 26–28) was broken by the arrival of certain men from Judea who asserted that Gentiles could not be saved without undergoing circumcision, a condition carried over from Judaism in addition to belief in Jesus.

Paul and Barnabas at once saw and faced the issue. "History has proved," said Maclaren, "that anything whatever introduced as associated with faith comes to be recognized as the means of salvation." When other agreement could not be reached, they agreed to consult the Jerusalem church about it.

Acts 15 thus becomes a critical chapter in church history. Christianity was at a certain crossroads. There was already the makings of a church split.

The story is briefly but graphically told. The scene changes from Antioch to Jerusalem, a journey of 300 miles, which would be a month's hike almost, allowing for stops with the churches en route (3): then back again to Antioch.

One thing worth emphasizing is the courtesy and consideration with which the situation was handled on all sides. The questions at issue were serious, and the men were dead in earnest, but no one lost his temper. In their words and in their attitude to each other we see respect and good will as among brethren. No wonder a unanimous decision, accepted by all, was reached!

A cordial reception was given Paul and Barnabas by the whole church at Jerusalem. In due time a meeting was arranged (4) to consider the issue. What a wonderful meeting that was, bringing together all the big men of the faith! It was not, however, an official council of the whole church: only the Jerusalem church took part.

Our lesson portion records the final action of the council, namely, the selection of two representative delegates who should give full details of the action of the Holy Spirit and council to the church at Antioch. They were accredited with a letter, which is the earliest known official Christian document.

The questions at issue, 5.

Note that it was not a question of the salvation of Gentiles! That was settled at an earlier meeting of this church in Acts 11, as Peter reminded them.

The questions at issue were: Was circumcision an essential of becoming a Christian, and must converts keep the law of Moses? Was faith in Christ the only condition of salvation, or faith in Christ plus obedience to Moses?

The problem was to reconcile gospel liberty with ancient requirement and custom. Much could be said on both sides.

Today, of course, we would have not a moment's hesitation upon this issue: but that is because it was fought to a finish at this time. Try to see the whole situation in the light of that time, and its possible consequences!

The future of Christianity, and also of Paul's career, hung upon the answer. It is inconceivable that Paul could have accepted the Pharisaic contention. Had the church decided thus, Paul would surely have pulled out and organized churches on the basis of faith alone.

The decision reached, 23–29.

By some it is thought that a hitch occurred at Acts 15. 5, and that the conference spoken of by Paul in Galatians 2. 1–10 occurred in private before they come together again (Greek) in Acts 15. 6. In this private conference Peter and John of the XII and James brother of our Lord (Galatians 1. 19) came to an understanding with Paul and Barnabas, so the adjourned session of the council could resume.

As in most conventions, proceedings began with discussion, the big speakers coming last.

Peter was first of these. He recalled the fact of the conversion of Gentiles under his ministry without circumcision, and God's indorsement of the same; and he supported Paul's view with the statement, "We believe as they do that through the grace (mercy) of the Lord Jesus Christ we shall be saved."

So convincing was his speech that it quieted the whole meeting.

Then Barnabas and Paul took the floor and clinched Peter's words by relating their own experiences in foreign fields.

There was nothing more to be said, so the chairman summed up. He showed that the facts adduced by Peter, Paul and Barnabas harmonized with the Bible. The church was a called-out body, distinct from Mosaism (14), hence believers (Jews or Gentiles) should not be burdened with Mosaic law; but as a matter of consideration, Gentiles should not offend their Jewish brethren in four particulars which would not be burdensome to Gentile converts (20, 21).

James' views and advice were unanimously adopted by the whole church, and acted upon. The letter repudiated the Judaizers who had agitated the Antioch believers, and established freedom in Christ apart from Hebrew ceremonialism.

It is nowhere asserted that the Jerusalem church had authority to impose its decisions upon other churches, but by this decision Christianity was forever freed from danger of Judaism. The doctrinal unity of the early church was, as a matter of history, preserved.

Freedom to hold one's own views does not give any believer a right to impose his views on others.

Is the Holy Spirit definitely recognized in church gatherings as he should be?

Golden Memory Text—For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another! Galatians 5. 13.

September 27, 1931
Review: The Spread of Christianity in Asia
Acts 1 to 15

Before moving over into Europe in our next lesson we pause to review the progress of the gospel on Asiatic soil.

We have studied the coming of God the Holy Spirit, the early preaching of the apostles, social welfare work among the believers, the first martyrdom and persecution, the conversion of Saul of Tarsus, the spread of Christianity to Samaria and other parts, the first organized missionary campaign, offering the gospel to Gentiles, and the first formal Christian council. What interesting review questions on these thrilling events the teacher can devise!

Character studies of the prominent persons will also serve as the basis of review. Peter and the XII disappear after Acts 15. Fasten the facts of Saul's earlier life in the minds of your scholars, as he occupies the stage in the rest of Acts!

Use a map to trace the movement of the period!

Review carefully the part our risen Lord and the Holy Spirit played in these opening chapters of church history!

Have your scholars read through Acts 1 to 15 at a sitting! Time yourself to see how long it takes! To read through the rest of the book would be the best preparation for next quarter.

What is the value to us of the history of the early church by way of example or warning? Are we better equipped than they for Christian character and service? Is the church truly apostolic today?

Golden Memory Text—They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 14. 27.

CHRISTIAN ENDEAVOR TOPICS—SEPTEMBER, 1931

Mrs. Ida Q. Moulton

Prayer: Jesus' Teaching and Example
Luke 11. 1–13. September 6, 1931

Queries many a child of God:

"When I pray in the right spirit and with perfect faith why aren't my prayers answered?"

Thus Dr. Brown answers:

"It depends upon what you mean by answer. If you mean, does everyone always receive the thing for which he prays, thank God, no, he doesn't! If we did we should live in the midst of chaos indescribable. Then the world would be ruled not by an all-wise Father but by every ignorant but honest man who prayed. Thank God, that is not the way the world is run!

"Even when we don't get the specific thing we ask for we get something so tremendous from the heart of our heavenly Father that the little thing we asked for and were denied by comparison is as nothing at all."

* * *

One of the most meaningful prayers ever recorded is found in Matthew 15. 25, and reads:

"Lord, help me!"

"This," writes Dr. Rainsford, "is a prayer chain of three links offered by the poor woman of Canaan, but it reached a long way. One link is on the throne of God: it is, 'Lord.' The other link is down here: it is, 'me.' And then there is a great link between that and this: it is, 'help.' 'Lord, help me!'"

The greater your need, and the more faith with which you bind these three links together, the more they will express to you!

When Lord Bolingbroke asked Lady Huntington how she reconciled prayer to God for particular blessings with absolute resignation to his will, she replied:

"Very easily! Just as if I were to offer a petition to a monarch of whose kindness and wisdom I have the highest opinion. In such language I would say, 'I wish you to bestow upon me such a favor, but your majesty knows better than I how far it would be agreeable to you or right in itself to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

Did not our dear Jesus say, "Nevertheless, thy will, not mine, be done!"?

* * *

Said Spurgeon: "I am never tired of praying, for I always have a definite errand when I pray."

One commenting says: "Never in all history were people in such a hurry as now to get nowhere. There is such a thing as futile speed, and I sometimes think there is such a thing as futile praying."

We cannot pray effectually without praying definitely. We can commune with Jesus, in other words, so "abide in him" that we will think his thoughts and do instinctively what he would do if he were in our place. There is, however, a distinction between communing and praying.

What Should Our Meetings Accomplish?
2 Peter 1. 5–11. September 13, 1931

Christian Endeavor meetings should develop the prayer life.

Said A. C. Dixon: "When we rely upon organization we get what organization can do; when we rely upon education we get what education can do; when we rely upon eloquence we get what eloquence can do; and so on. Nor am I disposed to undervalue any of these things in their proper places. But when we rely upon prayer we get what God can do."

Thus it behooves us to emphasize prayer in our meetings.

* * *

C. E. meetings should develop enthusiasm.

The late President Roosevelt once wrote: "If a man does not have belief and enthusiasm the chances are small indeed that he will ever do a man's work."

Recently said a pastor: "The evangelistic fervor, enthusiasm and consecration displayed in our Christian Endeavor meetings have greatly helped me and quickened every department of my church work."

* * *

C. E. meetings ought to develop tolerance and disarm inherited prejudices.

When the Greeks, seeking to see Jesus, courteously said, "We would see Jesus," they but illustrated Christ's saying, "I will draw all men unto myself."

How far would Paul have gotten with the Athenians if he had been intolerant and had raved at their worship of idols? It is better to draw people into our meetings by a friendly tolerance.

Christian Endeavor meetings ought to develop:

A—bility to take part in public gatherings;
C—o-operative thinking through discussions;
C—onfidence in one's self. C. E. audiences are not critical;
O—bedience to conscience;
M—issionary-mindedness via its missionary committee;
P—ractical methods of devotion, "which are the life blood of the society";
L—eadership, with tact and ability to plan tasks for others;
I—deals that are definite and united;
S—ocial contacts at the close of the meeting;
H—elpful suggestions for building up character.

Our Share in Making Christ Known to the World

Romans 1. 14–16. September 20, 1931

One of Spurgeon's church members, after listening to a sermon on doing our share to make Christ known to the world, went to him and asked what he could do.

"What are you?" asked Spurgeon.

"An engine-driver," replied the man.

"Is the stoker converted?" asked Spurgeon.

"I don't think so," was the other's reply.

"Then," said Spurgeon, "that is your first bit of work, brother!"

* * *

Said an evangelist: "I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which in mine afflictions I left behind. I have given my heart to you in sacrifice. Now give me your heart in service!"

Nothing less than this is our "share" of making Christ known to the world.

* * *

When a young man who was converted during his stay in a lumber camp told his companions he was going back home to a godless community of rough drinking men to let his light shine for Jesus Christ they expressed sorrow for him.

One said: "With nobody to help you, you'll find it mighty hard to live a Christian life!"

But the sky-pilot who was instrumental in the young man's conversion said:

"He will be like a lighthouse-keeper on a dangerous coast. He can never be off duty. Never for one half hour can his light burn dim."

Result: his light shining transformed the whole community, including every member of his own family.

* * *

Some things that will throw light upon "our share":

S—tudy of the lives of our great missionaries;
H—elping Christian workers in our community;
A—knowledge of facts connected with the world's needs;
R—eviewing frequently our personal obligation to mankind;
E—ndeavoring to do as Christ would if he were in our place.

Do we think more of

S—tandards of the world than of divine laws?
H—uman desires than what God desires for us?
A—chievement of wealth than honor?
R—eputation than character?
E—xternal comforts than eternal realities?

What Our Society Plans to Do This Year

Ecclesiastes 9. 10; 11. 6. September 27, 1931

It was the custom of an old mason whose work day after day was to mix the mortar for the erection of a beautiful building, to contemplate the plan of the finished building as displayed outside the contractor's office. He said it helped him to mix his mortar so much better if he could keep before his mind the lovely thing that the architect had planned.

The more often a society contemplates the perfect example, Christ Jesus, as displayed in the Bible, the more ways they will see to work for him, the better they will do his work, and the greater will be their accomplishments. Try it!

* * *

Socrates said: "Could I climb to the highest place in Athens I would lift my voice and proclaim, Fellow citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish all?"

A Christian Endeavor Society which does not include the children in their plans soon withers away.

* * *

Young people's societies' plans should include:

P—ersonal work.

Queried a young man of an Endeavorer: "If I come to your meetings am I expected to become a Christian?"

"We shall work with that end in view: do you object?" was the reply.

"No," replied the young man, "for I am looking for a way to become one."

L—oving attitudes toward each other.

Endeavorers claim to be seeking Christ's nature, which like his Father's is a loving one. Then—

Love thyself last, look near, behold thy duty
To those who walk beside thee down life's road!
Make glad their days by little acts of beauty,
And help them bear their burden of earth's load!

A—ffiliations with other young people's societies having the same aims and purposes as your own.

Would'st thou call our boasting good
If thou saw'st our triumphs stood
On the wreck of brotherhood,
Loving Son of Mary?

N—egative positions against wrongdoing.

For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

S—ocials for the community;
S—upply teachers for the Sunday school;
S—tudy of events of world interest, including the world's need;
S—ome ways to help your pastor.

With the Door Open: My Experience, by J. Anker Larsen. Macmillan Co., New York. 112 pages. $1.50.

The author is introduced as a Dane, born in 1874; obtained degree in Philosophy at the University of Copenhagen in 1895; since then in theatrical life; also a writer of plays, short stories, and novels. In this book he describes a kind of mystic insight he enjoys. Not religious mysticism, for he despises theology and ecclesiasticism, but a state in which space and time fall away from him (so it says), and he realizes eternity. This without trance or ecstasy.

The book is translated from the German, and reads easily. But it depends on the reader whether he understands the author's experiences, or not.

TUESDAY, 1st. *Present yourselves unto God as those that are alive from the dead! Romans 6. 13.*

Every morning when you awake your first thought should be, Is my attitude right? A few moments of thoughtful meditation before God, and getting into a right attitude with him, that is worth hours of mere aimless prayers. Get into a right attitude, and the Spirit will come and fill you, and you will know how to pray and what to pray for. And so, though you have been living in a right attitude, you need perpetually to have it confirmed at the beginning of each morning.

WEDNESDAY, 2nd. *And Isaac went out to pray in the field at the eventide. Genesis 24. 63.*

"No time to pray?"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

THURSDAY, 3rd. *When ye fast, be not as the hypocrites of a sad countenance! Matthew 6. 16.*

All true penitence is a cry not of despair but of soul-hunger, through which speaks a heart of love approaching divine love.—Floyd W. Tomkins.

FRIDAY, 4th. *And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise! Luke 23. 43.*

Truly, while there is life there is hope. The last act of Jesus, while he was in his own agony, was to give comfort to a dying criminal. To the end it was his way to ease the sufferings of the human heart.

SATURDAY, 5th. *I am the almighty God: walk before me, and be thou perfect! Genesis 17. 1.*

"Walk before me, and be thou perfect!" These words mean literally, Set thyself to walk in my presence as if conscious of my inspection and solicitous of my approval.

SUNDAY, 6th. *Look upon mine affliction and my pain, and forgive all my sins! Psalm 25. 18.*

The special lesson of the test is this, that we are to go to the Lord with sorrows and with sins in the right spirit. Note that all David asks concerning his sorrow is, "LOOK UPON mine affliction and my pain," but the next petition is vastly more express, definite, decided, plain, "FORGIVE all my sins!" A Christian counts sorrow lighter in the scale than sin. He can bear that his troubles should continue, but he cannot support the burden of his transgressions.—C. H. Spurgeon.

MONDAY, 7th. *Forgive us our debts as we forgive our debtors! Matthew 6. 12.*

Then *forgiveness* has a place in the Lord's prayer! There is always forgiveness needed, and always forgiveness to be asked for every saint. A child of God never gets beyond this mark. Whenever you cease to ask forgiveness you have got out of the region of the teaching of Jesus.—J. Elder Cumming.

TUESDAY, 8th. *O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps! Jeremiah 10. 23.*

I will never presume, because I am a man; and I will never despair, because I have a God!—Owen Feltham.

WEDNESDAY, 9th. *Watch and pray, that ye enter not into temptation! Matthew 26. 41.*

"No time to pray?"
'Mid each day's dangers what retreat
More needful than the mercy seat?
Who need to pray?

THURSDAY, 10th. *Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God! Matthew 22. 23.*

See the proofs of God's power in the Bible, and then prove that power for yourself in yourself!—Maltbie D. Babcock.

FRIDAY, 11th. *I waited patiently upon the Lord, and he inclined unto me and heard my prayer. He brought me forth out of an horrible pit, and out of the miry clay, he set my feet on a rock, and established my goings, and put a new song in my mouth! Psalm 40. 1-3.*

Best of all, his faith was confirmed and his conduct established. How many mercies followed his prayer! And the outcome of it all was song, a new song of praise to his divine protector for deliverance from this slough of foulness. —W. S. Bruce.

SATURDAY, 12th. *Be glad in the Lord and rejoice, ye righteous, and shout for joy, all ye that are upright in heart! Psalm 32. 11.*

Joy is the flower and fruit of faith. But faith is not dead because the flower falls off sometimes. Joy of necessity wears itself away, and the springs of its renewal are not in us, but in Christ.—Mark Guy Pearse.

SUNDAY, 13th. *Why seek ye the living among the dead? Luke 24. 5.*

This challenge meets us all at the graves of our loved ones. With loving care we tend these hallowed spots in God's Acre, putting flowers there and watering them with tears. We want to do it: it eases a little the ache in our hearts. But there is a greater comfort for us when we remember that our dear ones are not there in the ground. Our faith has left them not in the earth, but in the sky. The grave contains their dust: it cannot house their spirits. They themselves have not tarried there where dust returns to dust, but have gone on into the Silent Land. They are not dead, but alive, probably far more alive than we are.

MONDAY, 14th. *And the disciples were called Christians first at Antioch. Acts 11. 26.*

Christianity derives its name from Christ, its meaning from the cross. Reduced to its simplest terms, Christianity is Jesus Christ and him crucified. —Charles Cuthbert Hall.

TUESDAY, 15th. *And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions! Joel 2. 28.*

We are in such a hurry nowadays that we no longer have time to sit down and dream dreams, forgetting that no people make any intellectual advancement unless they do dream dreams.—Woodrow Wilson.

WEDNESDAY, 16th. *Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant which I pray before thee now, day and night! Nehemiah 1. 6.*

"No time to pray"?
Must care or business' urgent call
So press us as to take it all
Each passing day?

THURSDAY, 17th. *If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself. John 7. 17.*

God unfolds his purpose to those who

keep his commandments, for obedience is the mother of insight.—Alexander Maclaren.

Friday, 18th. *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. 2 Corinthians 4. 18.*

Did we know it, we should feel that heaven is nearer than earth; that eternity is closer to us than time can ever be; that by a sweet grace, a most tender necessity, the future is the real present, by way of inspiration, encouragement, and vivification.—Joseph Parker.

Saturday, 19th. *He restoreth my soul. Psalm 23. 3.*

The most fruitful source of spiritual declension is the neglect of the Word of God and of private devotion. Just so long as the spirit of man keeps on terms of intimacy with the loving Spirit of God, whilst the Bible is regularly and prayerfully studied and the habit of retirement is maintained, there will be a regular growth in grace and in the knowledge and love of God.—F. B. Meyer.

Sunday, 20th. *Remember the sabbath day, to keep it holy! Exodus 20. 8.*

No sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then pandemonium!—Crawford Johnson.

Monday, 21st. *Commit thy way unto the Lord, trust also in him! Psalm 37. 5.*

At critical hours, in difficult situations, the true leader stands revealed. And the chances are that he will be a Christian man, for fellowship with Christ not only saves the soul—it clarifies the mind, and strengthens the will, and makes the speech weighty, and crowns the whole nature with kinghood.—Alexander Smellie.

Tuesday, 22nd. *Consider the lilies of the field, how they grow! They toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these! Matthew 6. 28, 29.*

All the things we see are transient, like the lilies. What shall the everlasting things be, the incorruptible body, the building of God, the city that hath foundations, eternal in the heavens?—J. Oswald Dykes.

Wednesday, 23rd. *Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today! 1 Kings 8. 28.*

What thought more drear
Than that our God his face should hide,
And say through all life's swelling tide:
"No time to hear!"

Thursday, 24th. *Be sober, be vigilant! 1 Peter 5. 8.*

How? Ah, here is the key to the secret of the prescription and detection of the arch-enemy, approach us as he may, whether as a roaring lion to frighten us into self-serving, or as an angel of light to entice and entrap us by his sudden devices that he may devour us!—W. E. Boardman.

Friday, 25th. *Blessed is he whose transgression is forgiven! Psalm 32. 1.*

Forgiveness is the beginning of a life of faith. And it is faith right on, step by step, right up to the end.

Saturday, 26th. *In all thy ways acknowledge him, and he shall direct thy paths! Proverbs 3. 6.*

When voices within or without would hasten you to decide on the strength of your own conclusion, then be careful to refer the whole matter from the lower court of your own judgment to the supreme tribunal of God's! If there is any doubt or hesitation left after such reference, be sure that as yet the time has not come for you to understand all God's will! Under such circumstances—wait!—F. B. Meyer.

Sunday, 27th. *I will come in. Revelation 3. 20.*

Then only do we know the joys of our religion richest, fullest, best, when we find our salvation not through him but in him. He would have us know him, love him, and rest in him as brother, Saviour, everything!—Mark Guy Pearse.

Monday, 28th. *The meek will he guide in judgment, and the meek will he teach his way. Psalm 25. 9.*

What for a believer is better than guidance? What should we ask for more than to be taught God's way? Life's whole success is wrapped up in this gift. Lord, make me one of the meek ones!—W. S. Bruce.

Tuesday, 29th. *Bring my soul out of prison, that I may praise thy name! Psalm 142. 7.*

I too have my prison-house, and only the Lord can deliver me. There is the prison-house of sin. None but the Lord can bring me out. There is the prison-house of sorrow. And none but the Lord can bring me out. And there is the prison-house of death. My master is lord of the road!—J. H. Jowett.

Wednesday, 30th. *While I was with them in the world I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled. John 17. 12.*

The Christian who has risen with Christ should have great faith. The truth spoken by the Master should so hold that questions and doubts would have no place. What a glorious thing it is to believe when we have a strong foundation for our belief! How inspiring to meet the attacks of the enemy, who seeks to perplex us, with a victorious cry, "I know whom I have believed!"—Floyd W. Tomkins.

BIBLE NOTES FOR DAILY DEVOTIONS—SEPTEMBER, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS IN MARK

Tuesday, 1st. Mark 1. 1–3.

1. John Mark was the nephew of Simon Peter, and it is generally believed that he has presented in this book the substance of the missionary message delivered by the apostle. He calls it "the evangel about Jesus Christ." It is interesting to see that the author thus uses as the title of his book the great confession made by Peter himself (Mark 8. 29). But the official title, "Thou art the Christ," has here become a personal name, "Jesus Christ." This means that the office of Messiah (the Christ) was not one to which any man could be merely appointed. It was

inherent in his person. It was because he was the Son of God that he could be the Messiah. And he could not be the Son of God in human form without being for that reason the Christ, the lord of our life.

2. And it is significant that Mark begins with a quotation from two Old Testament prophets, Malachi (3. 1) and Isaiah (40. 3). The gospel has been prepared for from of old. Christianity is based on the sublime prophetic religion of Israel. The New Testament cannot be understood without the Old Testament. Jesus Christ came to fulfil the eternal purpose of God as that had for a thousand years been dealing with the history of the Jews.

3. It is the "gospel," the good news. It is the best news which the world could receive. It is not only the utmost which God has given to mankind in this life: it is the utmost which he can give. It is the news of his holy love, his eternal and perfect fatherhood. It is the news that the world has been saved through Jesus Christ.

O God, creator, lord and judge of our lives, show us the glory of thy redemption, the glory of our personal destinies, through Jesus Christ! Amen.

Wednesday, 2nd. Mark 1. 4–8.

1. Peter in his preaching evidently emphasized the fact that the ministry of Jesus had been prepared for by that of John the Baptist. He saw in John the forerunner and the herald of the coming of the Lord referred to by Malachi, like the voice which Isaiah heard rousing Israel to prepare for the return from exile. The Jews were at that time restless and expectant: restless under the hateful yoke of a pagan empire, and expectant that the Lord of the ancient covenant would send deliverance from heaven.

2. A thrill ran through Judea and Galilee when once more, after long centuries of the silence of God, a genuine prophet appeared. Like Elijah, like Amos, he spoke directly to the people what they at once knew to be the words of an authentic message from heaven. He rebuked their sins, he called them to repentance. He went further by imposing a new law, the law of baptism. He who would fulfil righteousness must express the genuineness of his repentance and the keenness of his hope toward God by submitting to that rite.

3. And John announced in all humility that he was only the herald of One who would submerge their souls under the power of the Holy Spirit. By what insight did John reach that extraordinary conviction? How was his soul led in that lonely ministry to see the day at hand when God would enter upon a new relation with human nature? Surely God sent him and gave that sublime vision!

O thou who didst raise up John to prepare the way for Jesus, help us to tread the same path of humble penitence from sin that we may see the glory of thy grace! In Christ. Amen.

Thursday, 3rd. Mark 1. 9–11.

1. Mark's Gospel is abrupt. It does not give us, like the other Gospels, any preparation for the great story of Jesus. It seems to assume that its readers know about Jesus Christ. It is written, in fact, for believers, although it is composed mainly of the missionary teaching of the apostle Peter. That is why we are as suddenly told that "Jesus came" as in verse 4 that "John came." He "came from Nazareth," the beautiful town on a high ridge in Galilee which had hitherto no distinguished place in history, but was henceforth to become one of the most sacred spots in the world.

2. How indistinguished Jesus seemed to be as he moved, most probably among a motley crowd, toward the banks of the Jordan! We cannot help wondering how long he listened to the preaching of John, whether he spent some days studying the Baptist's message and comparing it then as he did later with the ideas of the kingdom of God which had been forming in his own breast. No call of God to a great service is unprepared for in the heart and mind of his servant. And we must assume that Jesus stood before John with certain thoughts and vaguely conceived plans into which the voice of God fell.

3. It was when he went into the waters of baptism that a vision broke upon his intense soul which opened to him the career of the Anointed One. He heard a voice, which, using ancient familiar phrases which he had long pondered (Psalm 2. 7; Isaiah 42. 1), meant his personal appointment as God's selected messenger to Israel. In that rapt hour the soul of the Messiah received the vision of its destiny.

We thank thee, eternal Father, for the appointment of thy beloved Son Jesus Christ to be Saviour and Lord of all the world! In his name. Amen.

Friday, 4th. Mark 1. 12, 13.

1. Jesus was under the compulsion of his sublime appointment. Henceforth he is moved in all his words and works by the Spirit, the new endowment which he had received for his Messianic mission. That means that he lived in a personal intimacy with God in which alone he could carry out his task. Hence his going apart for a prolonged period of solitude in the barren wilderness was in answer to a powerful irresistible impulse born of that hour when the Spirit descended upon him. Like a dove he came, like a storm he drove Jesus forth.

2. There the voices of men did not reach him. No longer may he think of the carpenter's bench or his mother's home at Nazareth. Away from the tumult of John's excited audiences, away from the passionate tones of that prophetic voice, he is now more than the prophet himself, more than an individual Israelite. He is the Son of God, and there where only wild beasts could be seen and only angels could recognize him he must clear his mind.

3. No wonder that the forces of evil seem to gather in concentrated will to corrupt his mind and destroy his mission ere it is begun! In Matthew and Luke we are told, evidently by Jesus himself, the three chief forms in which temptation came upon him, and how he beat them back. But Mark leaves us with the conviction which the whole book will prove that before the will of Jesus that of Satan was crushed.

O thou conqueror of all temptation. deliver us from sin! Amen.

Saturday, 5th. Mark 1. 14, 15.

1. Mark does not tell how Jesus was employed between the close of his 40 days in the wilderness and the imprisonment of John the Baptist. This gap is filled apparently in the first three chap-

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

ters of John. Nor do we get any details of the first part of his labors in Galilee. For reasons which we can never discover, Mark gives no material on these two periods. Perhaps he had not heard Peter describing them in his missionary work. So Mark summarizes all in the important statements of these two verses.

2. Perhaps after John's imprisonment the public mind in Galilee was not only distressed, but dismayed. If God allowed his prophet's work to be interrupted, what next? Did not that ignominious close of his career mean that his message was one more barren message in the desert of Jewish life? Thereupon Jesus broke in on this popular mood. It was his great opportunity. He would not now be a competitor of the prophet: on the contrary he would announce that John's message was justified. Jesus had a new message, the supplement and fulfilment of John's. It was glad tidings instead of mere denunciation. It was realization instead of mere expectation.

3. Hence men were told of the kingdom as an arriving fact, and they were commanded not only to repent but now to believe in and give their lives to the glad gospel. Only gradually did Jesus instruct the people to see in himself the king, and in his influence over them the kingship of God. But he began there, Mark tells us, with good news and joyous faith.

O thou Lord of all time, we thank thee for the good news of thy grace and for this faith that all thy highest promises and our holiest dreams shall be fulfilled in Christ! Amen.

Sunday, 6th. Mark 1. 16–20.

1. These two scenes imply quite obviously that Jesus had already known those men and had numbered them in his own mind among those who were heeding his message. It is implied, probably, that Jesus already saw that Israel as such, official Israel, the authorities at Jerusalem who had rejected John, would reject his gospel. Therefore he must create a new community, and for that end he must as soon as possible begin to train the leaders.

2. These two pairs of brothers were not illiterate men. They were indeed untrained in rabbinic theology. None of them could qualify for the position of a scribe. But they could read the Scriptures, and probably spoke both Greek and their own Aramaic. They must have been earnest men before they met Jesus, and had already proved their intelligence and their readiness to be disciples of this successor of John. It may be that the call was not as sudden as it seems from Mark's swift record. It found them ready to give up their business and go out on the greatest spiritual adventure in history.

3. They were called to be "fishers of men." Not leaders of an army, not lords in a new realm, not magnates like the rulers of their people. A new kind of people is to be led by a new type of officers. Mark tells a good deal about this later, but he begins with "fishers of men," as Jesus did. They are to win souls for the kingdom of God. Jesus will train them to go out and use his methods, work in his spirit, capture men for his kingship.

O thou living Lord of thy church, persuade and inspire all ministers to be real fishers of men! Amen.

Monday, 7th. Mark 1. 21–28.

1. Jesus for some reason decided to make his home at Capernaum instead of Nazareth (Matthew 4. 13). In the local synagogue he was invited to speak, and instantly his audience felt his difference from their regular teachers, which was immeasurable. The scribes were trained to give laborious interpretations and applications of the law, a dreary, monotonous performance. He went to the heart of things. He spoke of their personal relations with God. And he did so with authority. They felt their consciences and hearts illumined and moved with a real religion, which must always be based on a personal, ethical, spiritual word from God himself. He gave them that.

2. And one poor wretch was there obsessed by an unclean spirit, who broke out into a defiant protest. From his darkness he saw more clearly than others the divine spirit that shone from the personality of Jesus, and felt the terrible force of his holy words. Jesus rebuked the spirit, and the man was thrown into a paroxysm from which he emerged calm and humble at the feet of Jesus.

3. Here was power of the highest kind! His teaching so masterful was matched by his authority over strange spiritual forces. Henceforth the word went out far and wide that a new kind of person was among them. It was not his words only, but his power; not his power only, but his words that put him henceforth in a class by himself.

O Lord of truth and ruler of our hearts, grant us the experience of thy glorious saving power over our hearts and lives! Amen.

Tuesday, 8th. Mark 1. 29–34.

1. Here is a dramatic scene (29–31) of which no doubt Simon Peter loved to tell wherever he went as a missionary of the Christ! It would bring the speaker and his hearers into sympathy to hear that in his own family life he had experienced the kindness and the power of Jesus. And it was all the more important because his recently chosen, inner circle of four disciples were all interested in the case, both as relatives and as intimate friends. The prompt kindness of Jesus must have drawn the whole group still more closely to him with bonds of gratitude and love.

2. That evening Capernaum was deeply moved. Not at Jerusalem, not out on the Jordan wilderness, but right there in a large center of population One had appeared whose personality at once stood out above that of all human authorities and public officials. They crowded around him with their sick and afflicted of all kinds while the shadows of evening lengthened, and saw the calm mastery and the personal tenderness with which he met each group and dealt with each case.

3. The church has arisen in response to the appeal of that one divine person. Still he moves among us unseen but all-powerful, all-gracious. He is the lord of all stricken homes, the friend of all who sorrow.

O thou who art the Son of God and Son of man, we put all our needs before thee, secure of thy sympathy and personal love! Amen.

Wednesday, 9th. Mark 1. 35–39.

1. Jesus lived in constant communion with God. He felt that unceasing dependence on his guidance and love which is the finest fruit and a true form of prayer. But that habitual continuous attitude is nourished by periods of prolonged, concentrated and intimate prayer. Therefore Jesus practised his own rule (Matthew 6. 6) and went frequently into solitude for that purpose. Here, when the experience at Capernaum marked a definite stage in his ministry, we find him spending most of a night in a lonely place praying to his Father.

2. Quite evidently the details of his program were plastic, dependent partly upon the response of men and partly upon the purpose which he nourished in his constant communion with God. Hence when Simon Peter and others seek him out to bring him back to Capernaum he turns his eyes to new fields. There are many communities in Galilee which need his message. To them he must go and preach to them also the glad news that God's kingship has arrived.

3. This is the missionary impulse. The same idea keeps the mind of his church ever reaching out to the regions beyond. It is indeed needful to build up the home base (Capernaum), but not by ignoring the clamant needs of other centers of human life and need. The whole world must hear that divine word!

O God, thou who dost hear prayer, grant that thy people may learn in communion with thee, in the spirit of Christ, to see their place and their task in thy plan for the world! In his name. Amen.

Thursday, 10th. Mark 1. 40–45.

1. The frequent reference in the synoptic Gospels to the pity of Jesus is proof that his first disciples saw it in his face and manner when the sore-afflicted were before him. These Gospels make it quite clear that the miracles of healing were not a part of his real program of work. The popular effect which they produced became an embarrassment, and turned men's minds (as it does in some quarters today,) away from his real purpose and mission. But all the same he could not stem the tide of love and pity that rose in his heart when he looked on human pain and suffering. Then he (as it were) cast prudence to the winds and poured out his healing mercy.

2. All this is illustrated in the healing of the leper. As he knelt there with pleading hands and a yearning cry, "If thou wilt thou canst!" the infinite love of God flowed out from the eyes and outstretched hand and deep voice as Jesus said, "I will." He sent him to get his certificate of health from the authorities, but warned him not to spread the news of the act which healed him.

3. Perhaps we who control our own tongues too little should not blame that man too much. But he did do great harm to the work of Jesus. He could not carry out his plan to preach in the larger villages because crowds came seeking not the life of the soul, but only the healing of the body. It was the former which was the supreme task of Jesus. Yet how strange that irresistible, pitying love should hinder his greater work!

Let us pray that our ministers and missionaries may never allow social service to become a substitute for, instead of the unstemmed outflow from, true evangelism!

Friday, 11th. Mark 2. 1–5.

1. What a vivid picture is before us! Jesus was at home in Capernaum, and a crowd gathered which filled the room where he was and the short corridor out to the front door. A man who had had a stroke was carried on his pallet by four friends. No one would make way for them, so they carried him up the outside stair to the flat roof. Imagine the noise, and then the dust that fell down as they dug a hole in the earthen roof! People pressed back and made a space before Jesus. They looked up and saw four eager faces looking down. Probably some of them reached up and helped to lower the sick man. Perhaps Jesus took hold of one corner of the pallet and looked into the eyes of the paralyzed man.

2. He saw their faith! How deeply those five men must have believed in his kindness and his power to take all that trouble and force their way into the room where he was teaching the eager crowd! The two things that always unlock his stores of divine authority are human need and human faith; hearts that yearn and hearts that trust him.

3. Into an expectant silence the voice of Jesus broke in unexpected words: "Son, thy sins are forgiven!" We do not know why he said that, whether he saw a man who yearned for spiritual more than physical healing, or a connection between past sin and bodily disease which the man had not seen. In any case he addressed the man's deepest need. And all men's deepest need is there in the disease of the soul which only God can cure.

O Christ, open all our hearts, the hearts of all men, to desire above all the blessing of thy mercy which is above all other needs! Amen.

Saturday, 12th. Mark 2. 6–12.

1. We must not blame those scribes too much. It was natural and right to ask how a man, however wise and good and powerful, would dare to forgive sins. That was to claim an authority which, as all men have always seen, can only belong to "one, even God." It must be blasphemy for any man to usurp that throne of supreme moral judgment. It was undoubtedly a deep problem which intelligent religious men had to face then and there. Probably the four intimate disciples remembered it as a great hour in their progressive understanding of the mysterious master of their souls.

2. Jesus accepted the implicit challenge of that inquiry as to his authority. He turned upon the scribes, the best educated of the group, and showed that they misunderstood alike his sincerity and his method. He admitted that it was easier to claim in words an authority over sin than over paralysis. The latter could be tested, the other could not. No onlooker could know whether the forgiveness had taken effect, but they could see the release from paralysis. And they did, when the man at Jesus' word arose and walked out.

3. Jesus in that scene exercised the right to deal with man's relations with the moral universe, to set each one who has faith in him into right relations with God. God was there in Christ reconciling the world unto himself. That is Mark's "gospel of Jesus Christ, the Son of God."

Let us pray that we may have personal experience of the power of Christ in all its various ranges!

Sunday, 13th. Mark 2. 13–17.

1. We have seen how Jesus amazed those who understood such things by his claim to be more than a religious teacher, more even than a healer of diseases,—he exercised the authority to forgive sins. Having made that point Mark hurries on to another. The Lord took the daring, the radical step of selecting a "publican" as a member of the inner group of his disciples. Levi must before this have shown a deep interest in the work of Jesus, and Jesus must have studied his character and attitude. He was neither "an uneducated fisherman" nor a mere "Galilean peasant," as people vulgarly describe the Twelve. He was an official of Herod's government, a collector of export and import tariff duties, probably a clerk or manager in a local office. He was therefore ac-

customed to use his pen for making rapid records. Hence it is altogether likely, as ancient tradition and the probabilities of the case suggest, that he made notes of the oracles or sayings of Jesus which are embodied in the first and third Gospels.

2. But Jesus had now become a religious and political radical, for the orthodox Jews looked on Jewish tax-collectors as enemies both of their country and their religion. No wonder that they murmured with indignation when he went to Levi's house to have a meal with him and other Jewish tax-collectors! They were all outcasts from the synagogue, "sinners," and unfit for the company of a real religious leader.

3. The answer of Jesus is one of his greatest sayings. He again claims, as in Mark 2. 5, to be a physician of the soul. He has come into the world to save those who are confessed sinners. The self-righteous cannot receive his power until they kneel among the penitent.

O thou who knowest our hearts, grant us thy salvation from all self-righteousness, for thy mercy's sake! Amen.

Monday, 14th. Mark 2. 18–22.

1. We are here taken on to a new manifestation of the authority of Jesus over man's religious life. Orthodox Pharisees fasted twice a week, and evidently those who were still loyal to the imprisoned John the Baptist did the same. They complained that Jesus and his disciples broke that rule. Once more we see that he is acting in complete independence of the religious outlook and habits of the Jewish church. And no one could understand on what principle he was acting when he seemed to be destroying their customs.

2. The new principle, we can now see, was his own personal presence among them, and his own authority. When a marriage is celebrated the groomsmen do not go about with sad faces. That would be an insult to the bridegroom. So, Jesus argues, his disciples cannot fast because he is like a bridegroom, master of the occasion, giver of the oil of joy in place of mourning. Let John's disciples mourn for a friend and leader in prison! Pharisees may fast if they believe themselves cut off from God. But his disciples cannot pour the wine of their Master's presence into old bottles of fear and anxiety and religious despair.

3. Jesus here makes the first reference in Mark's story to the fact that the day would come when he would be cut off from his disciples. Fasting would then take the place of feasting, sorrow the place of joy. It is only a hint. The general audience would be puzzled, but some one remembered that meaningful word, or we would not be reading it today. The Master was already aware of his day of sacrifice.

O Lord, teach us both to mourn for our constant sins and to rejoice in thy saving and continuous presence in our hearts! Amen.

Tuesday, 15th. Mark 2. 23–28.

1. Mark has rapidly described Jesus as one who had personal authority as a teacher, as ruler of unseen evil forces, as healer of disease, as judge of a man's relation with God, as master of publicans as well as Pharisees if they accept his leadership, as one whose presence or absence determines whether men should fast or feast. Here he gives another outpouring of the will of Jesus as one who was more than any prophet or priest or king in Israel's history. The sabbath was the one public symbol of their religion which Jews carried over the world. They even forced pagan centers of business to recognize that no Jewish merchant would do business on that day. The strict observance of the sabbath was made most minute by even absurd definitions of forbidden "work" and the length of permissible walks on that day.

2. When certain severe defenders of this law saw Jesus allowing his disciples to pluck ears of wheat and eat them as they walked through the fields on a certain sabbath, they indignantly pointed out that the law was broken. What would Jesus, their evident leader, do about it? As yet they seem to have shrunk from attacking him directly, so they addressed their rebuke to the disciples.

3. But Jesus humorously reminds them of David, who ate consecrated food, illegally, because he was famishing, as if his disciples were in the like case! Thus he set his disciples free from their tyrannous law. The sabbath is a good thing, but only if men know how to use it. And they will learn that from him, the Son of man. He and not the Pharisees and scribes must interpret the true sabbath to his disciples.

In our day of great perplexity about the Lord's Day we must pray for wisdom to use it as his own free Spirit would direct us!

Wednesday, 16th. Mark 3. 1–6.

1. Mark has brought back this incident from a later date (see Matthew 12. 11–14 and Luke 6. 9–11) to connect it with the previous paragraph. By this time the Pharisaic party has grown desperate. They see the popular influence of Jesus, and they see that he sets himself above the Mosaic law. They have made up their minds to accuse him of sabbath-breaking before the Sanhedrin, the penalty for which is death. And they have actually negotiated with supporters, perhaps officials, of Herod's government to compass his overthrow.

2. That is the black background of this story. And Jesus drives them into fury by showing that he understands their spirit and their plannings completely. He does it all dramatically. The man with the withered hand is told to stand up in the open space between the congregation and its leaders. Looking at the latter Jesus in the tones of a master of the situation asks two questions which pierce their consciences and strike them into helpless silence before them all. They were plotting to take his life: was that a right use of the holy day? On his part he was going to do good, perhaps to save a life on that sabbath day: could they object to that as an unholy act?

3. What could they do but hold their peace? Mark alone records what the keen eyes of Peter had noticed, namely, the indignation of Jesus. But it was not rage and vengeance that was in his heart. A tender word describes his anger, his sympathetic pity as he saw them hardening their hearts against him. That is a picture of the merciful anger of God who must condemn, and will forgive, our sin.

O Holy Spirit, prevent us from cherishing any thought of distrust and pride which may close our hearts to the inflow of thy love! In Christ. Amen.

Thursday, 17th. Mark 3. 7–12.

1. The ministry of Jesus became amazingly popular. Mark's list of regions from which people came to seek his help proves how rapidly and how far his fame had spread. The crowds became at times almost dangerous as they crowded about him, some with pleas for help and others with the eagerness of an unhealthy curiosity.

2. The crowds on that shore no doubt included some who were interested in his teaching and were true followers of his spirit, but the majority looked on him only as the miraculous healer of disease. And some were of that class who were "possessed," unhealthy minds, divided personalities, under the sway of evil, who threw themselves at his feet in terror instead of adoration with the outcry which he disliked from them, "Thou art the Son of God!" For consummate evil recognizes and hates its complete opposite, while confused consciences of men are torn with uncertainty.

3. All this is a picture of the embarrassment of our Lord. If this went on his mission would be ruined. He was no seeker after mere numbers of applauding and unspiritual minds. His mission was to the intelligent souls of men, to those who were seeking God, to those whose souls he could open to the eternal life. There he pled with many to cease spreading the exciting news of his miracles. Soon we shall see him seeking for relief from this dangerous mass movement.

O Spirit divine, awaken in all our hearts the hunger for miracles of the Spirit! In Christ's name. Amen.

Friday, 18th. Mark 3. 13–19.

1. We have seen how dangerously the public mind was fastened upon the healing powers of Jesus. Also we have seen that the official leaders of the Jewish church were growing bitterly hostile to the religious character of his work. These facts compelled the new king to take certain steps which would counteract these two movements. He began to create a new community, the new Israel, in whose hearts and lives the kingdom of God would become a reality upon earth.

2. The first step was taken, according to Mark, when he called apart those whom he saw to be in real sympathy with his aims, possessed of real faith in himself. How long they remained among the hills above the Lake we do not know. After some time of teaching and observation he selected twelve men, whose names are given and who became known as his twelve apostles.

3. With those twelve he lived on the most intimate terms. They were ever in his company, except when he sent them out to do mission work and carry his message to those places in Judea and Galilee which he could not reach personally. Thus he established his personal authority over their lives, became to them "the Lord," poured into their minds his thought, and prepared them to be founders of his church.

We bow, O Lord, before thy wisdom and thy love when thou didst appoint men to live with thee that they might preach thy gospel! Grant unto all ministers to be their true successors! Amen.

Saturday, 19th. Mark 3. 20–30.

1. When Jesus returned to his home at Capernaum from his momentous tour excitement began again. But Mark emphasizes the fact that a new element has entered into the situation. The authorities at Jerusalem have become thoroughly alarmed and have sent emissaries to undermine his growing authority in Galilee. But they adopt a singularly stupid line of argument. They try to spread the idea that Jesus himself was possessed of an evil spirit, and they even named Beelzebul, the evil "lord of the house," as having control of his soul.

2. The Master deals drastically with the absurdity and then with the wickedness of their accusation. First, how foolish to suggest that Satan should attack his own kingdom, undo his own foul work in the lives of these victims of his! Surely a king will not deliberately undermine his own rulership? A divided home is a ruined home. The present "lord of the earth," "the prince of this world," can only be overcome by one who is stronger than he.

3. The royal consciousness speaks with stern tones when he warns his critics that they are in danger of committing an "eternal sin." There is "a sin unto death," and he who confuses right with wrong, the Holy Spirit with the spirit of all evil, is cultivating that sin in his own breast.

We pray, O Lord most holy and most merciful, for the spirit of discernment that we may ever have insight into that which is true, and honorable, and lovely, and worthy of thy praise! Amen.

Sunday, 20th. Mark 3. 31–35.

1. With these sad verses we ought to connect verse 21 to the effect that his homefolk came to arrest him as being out of his mind, and verse 25 about a house divided against itself. We must think not without sympathy of the perplexity of his own family. The blessed mother herself had much to ponder in her heart which she had not foreseen. How hard to see their Jesus accused by the religious authorities of being in league with Satan! How difficult even for them to understand that he was truly the Messiah and yet not the Messiah whom their teachers promised them! In their grief and family humiliation they actually think of taking him home to a quiet life at Nazareth among the old neighbors.

2. And we must also think of the grief of Jesus himself when he heard of their purpose. To refuse the call of his own mother! To see that his brothers were on the side of those enemies who accused him of being possessed by Beelzebul! That was a part of his whole life of sacrifice. Happily their misunderstanding was only for a time. The mother came to understand, and his brother James became one of the most eminent of his disciples.

3. In the meantime he must live outside all ordinary family ties, most dear and sacred as they were to his soul, for he is becoming lord of a greater family. He is adopting all who are doing the will of God, as it now shines before them in his own work and teaching, into a vast family of which he is the head. As Son of God, as Son of man, he looks around on the crowd and calls them all, yes, and that dear group on the outer edge of the crowd, to trust their lives to his eternal power.

Draw us all, O Christ, into that wondrous relationship with thee in which thou dost call us by the dearest names on earth! Amen.

Monday, 21st. Mark 4. 1–2, 10–12.

1. We do not know how an interval of calm came to the minds of the people, but evidently there were periods when they were willing to listen to Jesus as a teacher rather than press upon him as a worker of wonders. They still gathered too closely around him, so that he could only see and address those nearest him. He therefore stepped into a boat, and sitting there could look over his audience, the front row standing at the water's edge. At this period the Master drew a further distinction between the general public and his disciples by setting forth spiritual facts and relations by parables, illustrations drawn from ordinary experience of spiritual laws in the natural world.

2. After his first parable he explained why he used for the outside folk a

method which the higher rabbinic teachers only used for advanced students. He wished to divide those whose moral insight would pierce through the parable to its spiritual lesson from those who, enjoying the mere story, had no desire for the truth. It was not that he desired to conceal truth or harden hearts, but his plan was to reveal the truth to men of moral insight which self-hardened souls would not see.

3. This is another aspect of the royalty of Jesus with which Mark is so deeply concerned. He is no mere interpreter of traditional laws or dogmas. He has in his keeping the mystery of the kingdom of God. He can choose and use the methods of making it known to the children of the kingdom.

Let us pray that in and through all the providential growth of science the minds of men may be open to the truth of Christ's gospel!

Tuesday, 22nd. Mark 4. 3–9.

1. For his first and one of the greatest of his parables Jesus looked over the miscellaneous characters in that crowd. Perhaps he looked beyond to the fine fields through which many of them had walked on their way to hear him. He realized, not without sorrow, that much of his teaching had been in vain, and he likened its fate to the various destinies of the seed scattered by the sower over yonder fields. His own mind faced the facts thus frankly before he described them to his audience. What he seemed to prophesy had already happened in his own experience.

2. Jesus did not intend his understanding disciples to draw any counsels of despair from his picture of human nature. He did not mean that each man belongs irrevocably and unchangeably to any one of those kinds of soil. His picture was a warning that men should not be content to be found in any of the morally defective classes. Let every man resolve to become good soil!

3. Nor are we to conclude that there are three times as many seeds lost as those that produce fruit. As a matter of fact, those fields beyond the crowd were rich fields. Only small portions of seed fell where they could not yield a harvest. How could he have gone on to the cross if he had thought otherwise? And how can his church do its work if it believes that at last most of the work is in vain?

We believe, O Lord, that human nature was made for the gospel, and the gospel of thy love for human nature, and we pray that at last thy love may win all souls to thee! Amen.

Wednesday, 23rd. Mark 4. 13–20.

1. Even his own disciples did not understand the parable of the sower, and Jesus gently rebukes their dulness. Then he patiently explains its symbolism, beginning with the seed itself, which he calls "the word." By this he does not mean this or that specific teaching of his. He means the total message "of the kingdom" as Matthew has it (Matthew 13. 19), or "of God" as Luke has it (Luke 8. 11). Jesus claims to be uttering the mind of God in the whole of his ministry. The mind or will of his Father has entered now into the history of human minds, or wills, and is dealing with their characters, and therefore with their several destinies.

2. That one divine word or mind of the creator and ruler of the universe (Matthew 11. 25) addresses itself to all varieties of human minds,—those that prove hard and impervious, or emotional and temporizing, or confused and divided, as well as to those that respond sincerely and reproduce that word of God in a rich human experience. Jesus is the personal representative and expression of that mind of God.

3. Mark intends us throughout his Gospel to remember that we are in its records face to face with a mind which thus can speak of men as "the seed." Then he himself must be the seed. A later Gospel (John 1. 1–18) brought this great truth to light in saying that Jesus, the Son of God, is the Word. Even on the shores of Galilee they began to see in Jesus the Messiah, the personal revelation of the mind eternal and all-loving.

O Lord God, grant that we may both see the mind which was in Christ Jesus, thy living word, and accept him and his words into our minds and hearts! In his name. Amen.

Thursday, 24th. Mark 4. 21–25.

1. These sayings are addressed to the inner circle of his disciples. They emphasize the great responsibility which rests upon those who receive the truth of God. Even that which is hidden in parables is meant to be manifested, for the heedless and the dull-minded have their right also in the word of the kingdom. To their dulness the lamp must be brought by those who have it. To their heedlessness it must shine, that they may not lose their way in the darkness of their souls.

2. Moreover, the disciples will receive more in that measure in which they share the truth with others. To be niggardly is to be a starveling is a law of the spiritual life. The principle of stewardship is inherent in the nature of a responsible being, for his responsibility is to the supreme giver of life and truth and all joy. There is no possessor of Christ's gospel who is free of the duty to let his light shine that others may see the lamp at the window and enter the home of God.

3. And it is a further phase of this law of stewardship that the giver becomes rich. We understand better what we try to teach. The earnest instructor is always gaining deeper insight and entering upon a richer and richer inheritance.

O thou great witness for God, shine through our lives and words, and teach us to share what thou givest, that the enrichment of others may enrich us with thy grace! Amen.

Friday, 25th. Mark 4. 26–29.

1. This remarkable picture is preserved by Mark alone. While it was intended to convey instruction to the disciples we must view it also as a self-expression of our Lord as he considered so deeply the nature of the kingdom and its manner of growth in human history. No doubt he is the farmer who is sowing the seed of the Word, and he deliberately adopts the attitude and spirit of the true farmer. Of itself (almost we might say, "automatically,") nature takes care of the seed cast upon the ploughed field. The farmer can do nothing more but wait upon the mighty forces which change and multiply the single seed into the ripe corn.

2. Is Jesus revealing here his own faith in human nature and in the fructifying power of the divine Spirit? He does not name rain and sun from heaven, but he knows that they are necessary. The farmer can only wait and trust and hope that the harvest will be plenteous.

3. While our Lord often refers to this idea of growth he no less earnestly and convincingly refers to a crisis in history when the harvest day, the final hour of man's story, will arrive. His mind apparently lived on both ideas, within

which moved his perfect faith in the wisdom and saving purpose of his Father.

Help us who labor in thy church, O Lord, to do so with the peace and strength of perfect faith! Amen.

Saturday, 26th. Mark 4. 30–34.

1. Jesus saw the greatness of the world. He was fully aware of the vast Roman world, and of those facts in the civilization of that day which seemed so solid and shone with earthly splendor. Into the soil of that vast "inhabited world" he was planting the kingdom of God. It is probable that the hostility of the leaders of Israel was moving him to consider the further ranges of the work he was appointed to do. His Father's kingship must be established over humanity as such.

2. So his mind fastens on the contrast between his gospel in its present range and that great wide world. It is like something else which his Father does with the tiniest things. He makes the minute mustard seed grow up to a plant ten or twelve feet high, bearing abundant fruit for the birds of the air. With a faith greater than a mustard seed the Lord of mankind makes that for himself and his disciples a picture of the spread of his gospel of the kingdom.

3. How deeply and intimately must he have discussed these matters with his disciples! He taught them to memorize his pictures, and then unfolded their inner meaning in their long private hours of dear fellowship and instruction.

O Son of God, Saviour of men, grant unto us that fellowship with thee in which thy Spirit may unfold to us thy truth and love! Amen.

Sunday, 27th. Mark 4. 35–41.

1. Once more the crowds were so great that the Master resolved to escape them by crossing the lake, perhaps in Peter's boat. Other boats may have followed them, but were probably scattered by the storm which swept down with a sudden fury which was quite familiar to sailors on Galilee. None the less were the disciples overcome with terror. Gone was their confidence in the protection of the Father, gone their trust in the immeasurable power of their strange new Master! The tossing boat, the wild waves breaking over the gunwales, blotted out every thought and emotion but fear.

2. Jesus was calmly asleep on the bench in the stern. With strange confusion of mind they rebuked him as if he had no care for their safety. But what of his own? When the wind ceased apparently at his word, like a demon cast out, he asked them, amazed and awestruck, where their faith had vanished. Surely if their trust in him had been great enough even they might have slept in peace!

3. Jesus means that we should have no limit to our faith in God's control of nature on our behalf, as guaranteed by Jesus himself. Whatever powers were effective in him were realized in his own faith in the Father. He would have us risk all on our faith. That is the supreme law of our life.

O Lord, forgive and help our unbelief that in an ever-growing faith in thee we may experience ever more and more of thy saving power! Amen.

Monday, 28th. Mark 5. 1–20.

1. Some of the difficulties in this remarkable event are avoided by Matthew's Gospel, which tells the story in six verses instead of Mark's 20 verses. What is quite clear is that Jesus has gone into a non-Jewish community and is confronted by a man whose insanity has made him physically enormously strong. His solitary life and violent ways imply that his personality is under sway of an evil spirit. People are afraid of him, but afraid also on religious grounds to kill him. But when his personality recognizes a master in that of Jesus, it is he who is struck with terror.

2. Jesus takes complete command of the situation, even there in a Gentile region over a Gentile sufferer. In the submission of that disordered mind to his authority, in the pleading terror which speaks through those writhing lips, he sees at least the beginning and groundwork of faith.

3. When the whole exciting story is complete the pagans wish to get rid of him, but the healed man would cling to him. Jesus, however, dismisses him to tell his wonderful story among those who have known of his fearful affliction. Perhaps he prepared the way for that later visit which the Lord paid to that district.

Let us pray that all who are laboring to deal with disordered minds with the modern science of psychiatry may do so with faith in the power of the Spirit of Christ!

Tuesday, 29th. Mark 5. 21–24, 35–43.

1. As in the story of the possessed man, so in the next two stories Matthew and Luke compress into much fewer verses what Mark tells with great detail. This whole 5th chapter reflects a mind which in making a popular missionary address loves to dwell on particular points which excite the emotions of a listening congregation. Here we almost hear Peter speaking, while in Matthew and in Luke we see the more deliberate method of a man of letters, omitting all but the central and most significant facts.

2. One of the leaders of Jewish life at Capernaum when he was in distress appealed for help to this difficult but powerful person called Jesus. His faith is not clear or strong, for he needs the strengthening word of Jesus, "Fear not, only believe!" when he hears that his little girl is dead. The same consciousness of limitless power is in those words of Jesus which the noisy mourners in the court of the house laugh at. To say that she sleeps means that he is going to call her back from death—a ridiculous idea!

3. With authority he clears them out of the place and goes on to the silent room where the little one lay. Only the parents and three disciples were with him. Lovingly, tenderly, mightily, divinely, he speaks and acts,—and leaves the child to be fed by her astounded father and mother! He does not wish those jeerers to know what he has done. Love restores, wisdom restrains. It is impossible for him to withhold that blessing, but the dangerous vulgarity of mere popularity must be avoided. So the parents must be silent, for a while at any rate.

O Lord of pitying love, teach us to have that faith today which shall procure the highest blessings for us and our loved ones! Amen.

Wednesday, 30th. Mark 5. 24–34.

1. We are told in Matthew and Luke that this afflicted woman touched the sacred tassel of the garment of Jesus (see Numbers 15. 37–41). There was no doubt some crude superstition in her mind as she did it, but the Master probably recognized instantly that amid the constant contacts between the excited crowd and himself one contact was different. She must have taken hold of the tassel and communicated to his prompt

mind the fact that some one behind him had a special and obvious reason for the act. Someone yearned to be helped, and instantly he willed to help. He may have used some phrase expressing this idea of his will to help which his disciples interpreted into a vague impersonal force going out from him.

2. When the adventurous woman knelt before him, timid and apprehensive that her boldness might be rebuked, the Master looked at her with that kind and royal compassion which greeted every human need and welcomed every act of faith, however dark the need, however faint the faith. As Mark and Luke give the words in Greek, Jesus said, "Go into peace!" as into a new home of the spirit for which her faith had opened the door and where she could live in health and joy.

3. Mark has now related five stories which occurred amid his busy life to illustrate the various ways in which Jesus exercised his supreme authority over the whole range of human experience, physical and spiritual. We must always remember that these stories of his earthly ministry are intended to establish our confidence in his reign over us all, even now, from his unseen throne.

O thou Christ, the same yesterday, today and forever, grant us the fulness of that faith which shall answer to the fulness of thy power and love towards us! Amen.

(*To be continued.*)

OUR BOOK TABLE

FOR THE PRICE OF ONE TICKET TO AN EPHEMERAL ENTERTAINMENT YOU CAN SECURE A BOOK THAT WILL GIVE STRENGTH AND LEISURE TO YOUR MIND ALL YOUR LIFE.—WILLIAM LYON PHELPS

A "Little Bible"

"The best translation of the best book in the world" is the way Prof. Wm. Lyon Phelps of Yale University characterizes the Authorized version of the Bible in the Introduction to a new Oxford publication. Prof. Phelps speaks in equally superlative terms of the make-up, selection of material, appendices and other features of the new book. Praise could not be higher.

Now what is it?

It is a selection of such matter in the Bible as will serve as a common basis for religious education and as an anthology for school and home reading. It is not intended to replace the Bible. On the contrary, it is hoped the interest awakened in the "Little Bible" will lead more readers to tackle the whole Bible.

The Bible text is printed in its own words, with a few links sometimes to give connections, and paragraphed like an ordinary book, with no references except in the Table of Contents. There are 15 sections from Genesis, quoting from 25 chapters, and so on with other books, including some from the Apocrypha.

The Old Testament portion runs to page 216, the New Testament portion from 220–406. The remainder comprises a scholarly essay on the Bible and its inspiration; chapters on its use in religious education; and notes and maps.

The names of the compilers are not given, but it was done in England. It shows balance and sincerity.

As a book, it is of Oxford quality: convenient size, sizeable black-faced type, opaque paper.

If one wishes a volume of this type to use instead of the Bible itself one could hardly ask for anything better.

THE LITTLE BIBLE: SELECTIONS FOR SCHOOL AND HOME, with an Appendix for Teachers and Parents. Oxford University Press, New York. 465 pages, with Notes and maps. $1.25.

Word Pictures in the New Testament

Another volume of Dr. A. T. Robertson's word studies in the New Testament, this time covering the epistles of Paul, comes to hand. We observe that the type is set solid, thus crowding more on every page. What an immense task Dr. Robertson is performing,—going through the New Testament word by word, and out of the wealth of his knowledge setting down on paper grammatical points, cross references, and other technical details, with every now and then the picture contained in a word and a nugget of shrewd or spiritual comment!

We have used his earlier volumes with profit and delight. We intend to have the whole set.

WORD PICTURES IN THE NEW TESTAMENT: VOLUME 4, THE EPISTLES OF PAUL, by Archibald Thomas Robertson. Richard R. Smith, New York. 634 pages. $3.50.

The Teachings of Jesus

Was Jesus primarily a teacher? Have you ever thought through that question?

It is the subject of a chapter in a most satisfying book by Dr. Harvie Branscomb, professor of New Testament in Duke University. He takes the view that our Lord did not regard himself primarily as a teacher, and that his work of teaching was entirely subordinate to a larger objective.

In the first place, our Lord did not choose the profession of teaching as his life work. That would have made him a scribe. Neither had he the scribal preparation or the scribal adhesion to the law as such. Rather as a layman he took up John the Baptist's prophetic ministry, but he was more than a herald, he was a saviour. His task of proclaiming the kingdom involved making clear to the people the nature and righteousness of the kingdom: in other words, he had to do incidental teaching in pursuing his call.

Another chapter on the originality and authority of our Lord's teachings develops the conclusion that a teacher in the moral and religious field cannot find or invent original things like an astronomer or a chemist. His originality lay in what he rejected or ignored of religious tradition; in his intensification of his ideal of love and service; in the unity that marks all his teachings; in his emphasis on the rights and values of the individuals; and above all, in that he lived his ethical ideals. The author finds the authority of his teaching in the response which each individual makes in his heart to his matchless sayings.

In his rounded treatment of his theme Dr. Branscomb discusses the historicity of our Lord, the four Gosspels as records, the manner and matter of his teaching in detail.

The book is written in flowing style, and reveals a complete command of the subject. It is of permanent value.

THE TEACHINGS OF JESUS: A TEXTBOOK FOR COLLEGE AND INDIVIDUAL

Use, by Harvie Branscomb. Cokesbury Press, Nashville, Tenn. 384 pages. $2.50.

The World of the New Testament

Our author is a recognized authority in the field of scholarship covering the history of the early Christian church. Once more he gives Bible students a volume containing his ripened judgment on the problems connected with the appearance in and the impact on the cultured pagan world of the Christian faith. Holding Greek culture to be the habit of facing and testing new ideas in every realm of thought, the author points out how Christianity stood the probing and weighing of minds versed in keen philosophical examination. It was a distinct victory of Christ to have won the allegiance of such penetrating minds as the pagan world of Greco-Roman culture boasted in the first two Christian centuries. The author holds that the making of a place for the ideas of Jesus was a triumph in itself. Christianity crowned the age-long struggle of the Greek mind, which contended at Marathon and in the groves of Plato for the priceless worth of the individual man. Neither the size nor the material force of the Persian empire daunted the Greek in his defence of this one basic idea so precious to the race and so enriched subsequently by champions inspired by the words of Christ.

To the Roman world, disciplined by generations of successful administration and leadership, whose spirit may be epitomized in the words of the centurion to Jesus about obedience to orders, the Christian faith made its appeal in a manner that commended itself to minds steeped in the Roman practical common sense.

"The church came into a world with great features and great needs and a great inheritance, and it conquered the world because it appealed to a great race on its highest levels." This closing sentence summarizes the author's treatment of and position regarding his great theme.—F. L. Duley.

The World of the New Testament, by T. R. Glover. Macmillan Co., New York. 233 pages. $2.

God's World

Dr. Cornelius H. Patton, for many years secretary of the American Board and this year moderator of the Congregational National Council, takes a sound and noble view of the world. It is frankly Christian. He holds that every Christian is required to be cosmopolitan. The world view is imperative if one would understand and enter into God's purpose for mankind.

His new book "has been written under the conviction that events like the shrinkage of the world's life, the conclusions of human geography as to the influence of climate and environment, the emergence of nationalism in its newer and more passionate forms, the increasing pressure of the international ideal, the tendency of culture to become world-embracing, the steady disintegration of the non-Christian religions, and the hopeful drawing together of the Christian forces constitute a new and immensely significant era in human progress."

The Contents are divided into three sections,—World Facts, such as noted above; World Conditions, hungry, ailing, groping; World Forces, with a concluding chapter on "A Possible World."

In the Foreword he expresses his obligations to the Missionary Research Library for access to books and documents, and the Suggested Readings at the end of each chapter include the best and latest missionary books. We are not surprised that the residuum is refined gold.

God's World, by Cornelius Howard Patton. Richard R. Smith, New York. 297 pages. $2.

Miracles Lives of China

Some months after the arrival in China of Dr. and Mrs. Goforth in 1888 an old, experienced missionary came to Dr. Goforth with the following advice:

"Do not attempt to speak of Jesus the first time on preaching to a heathen audience! The Chinese have a prejudice against the name of Jesus. Confine your efforts to demolishing the false gods, and if you have a second opportunity you may bring in Jesus!"

Later, when telling of the advice which had been given him, Dr. Goforth exclaimed with hot emphasis:

"Never, *never*, NEVER! The gospel which saved the down-and-outs in the slums of Toronto is the same gospel which must save Chinese sinners!"

From the first, when able to speak only in broken, imperfect sentences, Dr. Goforth preached to the Chinese Jesus Christ and him crucified, and from the first sinners were saved from the lowest depths of depravity. The first chapter of the book tells the story of three of these miracles of grace.

Years later more than one missionary came to Dr. Goforth asking:

"What is the secret of your power to get men out of such depths of sin?"

The reply was: "I simply believe and preach God's Word."

Some have replied: "But you cannot preach to a proud Confucian scholar the same as to the common crowd!"

Then Dr. Goforth would answer: "There is no royal road to God. Rich or poor, Chinese or Canadians, educated or ignorant, all are sinners and must needs come to the same Saviour by the same road."

A ministry carried on with such convictions and blessed by God was to be expected to bring forth many miracles of grace. So a number of stories have been collected into this book. All classes are represented,—Confucian scholars, merit-seekers, an idol-maker, farmers, servants, a military mandarin, a Chinese Shakespere, and others. "Cameos of One Chinese Village" depict a would-be murderer, an old autocrat, some children, a gambler, and an old violinist. "How We Reached the Students" and "Gospel Triumphs among Scholars of One County" take the reader into supposedly difficult fields of endeavor, as also chapters on a mission in Shanghai. The closing chapter is of special current interest, "Marshal Feng Yu-Hsiang—An Unfinished Picture."

It almost seems as if the mission fields are producing the grandest trophies of the gospel nowadays.

Miracles Lives of China, by Rosalind and Jonathan Goforth. Harper & Brothers, New York. 157 pages. $1.50.

Will America Become Catholic?

That is, Roman Catholic. Some are afraid of it. Cold facts are dead against it. Romanism is having a rocky time in many lands.

True, Romanists do make boastful claims of America, as when they claim a following of 25,000,000 when the Federal census of 1926, which in their case was taken by the hands of the entire hierarchy and officials in every diocese, yielded only 18,605,003: so their claim is about ⅓ too high. These figures include children and every

Dr. T. Harvey Branscomb, author of "The Teaching of Jesus"

one else who was ever baptized a Romanist but never excommunicated. What would the honest figures be on a Protestant basis of church membership without excess padding? The Baptists alone in 1926 numbered 8,440,922. Multiply by only two for Baptist children, and there are as many Baptists as Romanists in America on their method of numbering.

Every Romanist claim to present a growing priority among the sects can be equally easily exploded by facts.

Indeed, they know they are playing a losing game. American Romanists have probably never shown natural and proselytizing growth in numbers. It was the huge immigration from Latin countries that boosted their figures. Now that that flow is cut off, things are pretty serious. Irish Catholics run out in the second or third generation. Celibacy and birth control forestall large families. While we hear of an occasional pervert from indifference or Protestantism we hear nothing of continuous leakage in many directions. These matters and others equally vital are presented and authenticated from Romanist sources in a new volume. It is not the work of a propagandist or opponent, but is written in a friendly, balanced spirit by a trained researcher. Get a copy by all means!

WILL AMERICA BECOME CATHOLIC? by John F. Moore. Harper & Brothers, New York. 252 pages. $2.

Princes of the Modern Pulpit in England

The galaxy begins with Joseph Parker of London, who died in 1902. The author visualizes him as the last of the old royal line, majestic, awe-inspiring, autocratic, sometimes eccentric. Others of that era are Alexander Maclaren, Alexander Whyte and Mark Guy Pearse. F. B. Meyer, Silvester Horne, John Clifford are more recent. Living and recently dead include R. J. Campbell, Dean Inge, J. H. Jowett, J. D. Jones, Studdert Kennedy, Campbell Morgan, Prebendary Carlile, the Archbishop of York, Dinsdale T. Young, George H. Morrison, W. E. Orchard, Robert F. Horton, and Dick Sheppard. What splendors and memories these names recall!

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THE ATONEMENT AND THE SOCIAL PROCESS, by Dean Mathews, was also a first choice of the Religious Book Club when it was published. "A book which deals with the basic doctrine of our Lord's death and its meaning is never to be ignored." —*Missionary Review.* $2.00

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Ministers and laymen alike will find an abundance of stimulating ideas in these eight addresses by the Archbishop of York, who is outstanding among leaders of the Christian Church today, not only for the incisive quality of his mind, but for the persuasiveness with which he directs those which will attend to essential spiritual matters. $1.50

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Mr. Jeffs is one of the brightest religious editors in England. We reprinted an article of his, "So Much Light—So Little Heat!" in our June issue. That gives a sample of his vivid style. He writes mostly from personal experience, giving lots of anecdotes, but interpreting each man's greatness and giving quotations from his sermons.

It is biography of high order, interesting, suggestive, unique in that such men will never be produced again.

PRINCES OF THE MODERN PULPIT IN ENGLAND, by Ernest H. Jeffs. Cokesbury Press, Nashville, Tenn. 282 pages. $2.25.

A New Interpretation of Christian History

Frankly, we are prejudiced against this author, for cause. We consider that he mishandles facts and hence gives vent to false assertions and conclusions. We have thrown more than one of his books in the wastebasket.

Oh, yes, he is sharp as a needle! He has unusual literary gifts, so that his several books make charming reading, even though you have to hold your nose against his assertions. His "Graphic Bible" is one of the cleverest and most helpful methods of vitalizing the Bible narrative we have ever seen. He is a Hebrew.

He declares his own attitude to Jesus of Nazareth in these words (page 4):

"The stand taken by the present author is influenced by the most recent school of New Testament criticism, that of the form-and-traditions school, which maintains that the Gospels are valid sources only for the history of the primitive church, not for the life of Jesus."

The Contents of the book are:
A Faith is Born, 29–70 A.D.
The Ordeal of Childhood, 70–323
The Church Grows Up, 323–800
The Halcyon Years, 800–1415
The Breakdown, 1415–1648
The Ordeal of Survival, 1648–.

One must read the book to appreciate its clear, shrewd survey of the centuries, always maintaining an independent attitude as to the accuracy or otherwise of the author's positions.

Macmillan has done a beautiful job on their part,—sizable bold-faced type,

wide margins, superior paper, initial and other decorations.

SINCE CALVARY: AN INTERPRETATION OF CHRISTIAN HISTORY, by Lewis Browne. Macmillan Co., New York. 443 pages. $3.50.

Scientific and Philosophic Fallacies Humorously Punctured

Do you know that Socrates is still alive? You would think so if you read a book by Professor J. B. Pratt of Williams College, entitled "Adventures in Philosophy and Religion." He has paraphrased the celebrated Greek philosopher, and employed his resurrected personality (supposed to issue from a cave in the Areopagus), as a catechizer of various typical modern philosophical viewpoints. No attempt is made to reproduce the style of the Platonic dialogues in which Socrates is enshrined, but such contemporary metaphysicians as Dr. Idealist, Dr. Behaviorist, Assistant Professors Pragmatist and Neo-realist, with Mrs. Sentimentalist and Mr. Try-everything-once are cross-examined and criticized in the lingo they themselves speak or write. These names thinly disguise actual philosophers. Mr. Neo-realist, for example, is Mr. Moore, and Mr. Try-everything-once is Bertrand Russell. Other characters, as Dr. Humanist and Dr. True-church, are composite creations.

The five chapters of this readable book, which combines subtle metaphysical insight with rare and delicate humor, treat of Socrates' Adventures in Wonderland; Religion Up to Date, or Mr. Layman's Adventures in the New Theology; Adventures on this Side and on the Other (a discussion of immortality); In a Chinese Temple, or Monk, Missionary, and Promoter; and Gotama and His Misinterpreters: a Long-lost Buddhist Sutta.

The dialogue in the Chinese Temple turns on the question whether or not God has revealed himself (in part) through other religions in the world than formal Christianity. The conclusion of Mr. Liberal is that if the spirit of self-forgetting love pervade all lands "it would matter little whether we called the result Christianity or Buddhism,—or just the Truth," is subject to the criticism that Buddha is not on the same plane as Jesus Christ, whose name is to be kept above every other name. The issue, which is as old as the controversies of the days of Origen and Tertullian, between a sympathetic analysis of and an utter intolerance toward other cults than Christianity is well brought out in the debate between Mr. Liberalis and Dr. Oldum, with the Old Monk now and then adding a message.

Professor Pratt's book is an effective example of the uses of a subtle humor in keenly exposing scientific or philosophical fallacies, but has the serious aim, too, of promoting sane and constructive thinking. On the whole, the author's own basic postulates seem favorable to a Christian philosophy and doctrine of God.—Charles A. S. Dwight.

ADVENTURES IN PHILOSOPHY AND RELIGION, by James Bissett Pratt. Macmillan Company, New York. 263 pages. $2.

Heathen Rage

Heathen rage is the healthy anger of those who refuse to listen to the half-hearted pleas of the righteous to be good and true and beautiful. This rage is produced by the feeling of the heathen that the righteous are a futile and unimportant lot who do not do as the heathen because they are afraid. Mr. Lee is convinced that this attitude is justifiable, but that it is nevertheless unfortunate. He proposes to set out a way to remedy the situation and to bring back the members of the learned professions (law, medicine, ministry, teaching, and art), whom he looks upon as the righteous, to their former position as the leaders of their communities.

There are two suggestions which he makes toward this end.

First, the members of the learned professions must give up their absurdly

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high ideals, which do not represent the needs or desires of people. They must cease being mere yearners and become doers. Instead of getting their ideals from books, they should shape them through actual contact with the daily lives of those whom they wish to touch.

Second, the emphasis must be shifted from the negative to the positive. Instead of telling people what they should not do the members of the learned professions should center their attention and teaching on what people ought to do. And the heart of such positive doctrine should be the inculcation of a sense of balance or coördination. This sense of balance should be applied to all the activities, impulses and capacities of each individual. It is only when this coördination is complete that individuals lead happy and effective lives.

These two suggestions are both splendid and needed. The second concerning the necessity of the coördination of all impulses and capacities of an individual has been the fundamental insight of idealism from Plato to Hegel and Bradley. The first, dealing with the need to cease from mere yearning and to be busy about doing, is the central glory of contemporary pragmatism, and its most cogent and valuable criticism of the idealistic tradition. Thus Mr. Lee stands with the major philosophies of the day in his two chief contentions. But when he goes on and attempts to demonstrate the exact method of a hieving this coördination we may pause and consider, for it does not somehow seem sufficient for the great projects for which he intends it.

If Mr. Lee had been more guarded in his statements, if he had written a book a third as long, and if he had not placed such exclusive emphasis on balancing an orange on one's head, the book would have been much more valuable and compelling. This is unfortunate, for the book deals with the most important problem of every person's life in an interesting and suggestive way. As it stands it may be helpful, but it could have been much more so if he had avoided some of these shortcomings.—Ross E. Hoople.

HEATHEN RAGE, by Gerald Stanley Lee. Richard R. Smith, New York. 342 pages. $2.50.

Concerning Our Lord Jesus

JESUS AND JUDAS, by S. Pearce Carey. Richard R. Smith, New York. 243 pages.

More is told about Judas in the Gospels than of any other of the XII except Peter, says the author. Can he be known? Most important of all, can we reliably discover and portray our Lord's attitude to him?

Some five pages of incisive questions revolving about Judas are a striking introduction to the study. Then the author devotes 11 chapters to successive references to Judas in the Gospel narratives. These are balanced and reasonable essays. An Afterword summarizes our Lord's attitude to Judas,—an infinite disclosure of chivalry and grace, based upon the immeasurable value of every soul to God, regardless. Nor was Christ's patient love and forbearance in vain.

It is a book to keep for reference.

JEWISH VIEWS OF JESUS: AN INTRODUCTION AND AN APPRECIATION, by Thomas Walker. Macmillan Co., New York. 142 pages. $1.50.

The subject is intriguing, the method of unfolding it practical, and the spirit of the author toward the Jews friendly, yes, loving.

The method is to quote as far as possible, and summarize, the views expressed by Jewish writers about Jesus down the centuries in faithfulness to the letter and spirit of each writer. The earlier and later forms of early Jewish tradition about Jesus are considered first; then the views of two ortho-

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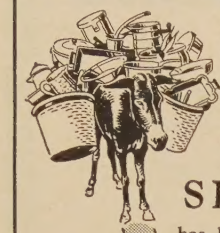

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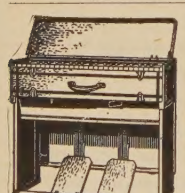

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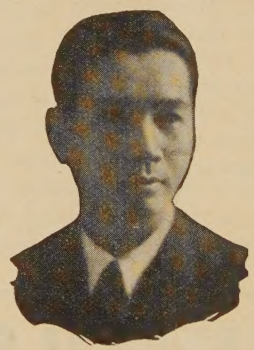
dox Jews; followed by the views of two liberal Jews; and after these two other Jewish portraits of Jesus.

The closing chapter giving "Some Reflections on Jewish Views" is not satisfactory. The author tries to explain away the virgin birth, seems to consider our Lord's death a martyrdom, and is muddled up in the resurrection narrative. He yields too much.

UNIQUE ALOOFNESS OF JESUS (THE), by Jacob Bos. Richard R. Smith, New York. 245 pages. $2.

The author is too harsh, if not in error. "Historical and modern Christianity's claims upon Jesus Christ of the New Testament are sheer arrogance. It will be impossible to think constructively into the religious future of the world unless we can loose Jesus Christ from the entanglements of Christianity. The finality of the Christian religion is a church myth." The closing chapter "Jesus and Christianity" is a 46-page tirade against the church and Christianity, based upon supposed loyalty to Jesus. From first to last there is this abusive attitude, which bespeaks a warped intellect.



Toyohiko Kagawa of Japan

RELIGION OF JESUS (THE), by Toyohiko Kagawa, with a Biographical Sketch by Robert E. Speer. John C. Winston Co., Philadelphia. 127 pages. $1.25.

Kagawa of Japan is one of half a dozen outstanding living Christian prophets and leaders. Do read everything you can about him, and hear him if you can while he is in this country this summer and fall!

Dr. Speer's biographical sketch occupies 16 pages. It is as interesting as a romance.

Kagawa's subjects are: The Knowledge of God, Jesus and Men's Failures, Jesus and Prayer, The Death of Jesus, and The Relation of Jesus to His Disciples.

The translation reads smoothly.

Biblical Themes

ADVENTURE OF FAITH (THE), by Mabel N. Thurston. Fleming H. Revell Co., New York. 153 pages, plus blank pages for notes. $1.

The subject faith is unravelled in 12 chapters in this handy little manual. What faith is and is not; its foundations, conditions, tests, growth, results; hindrances and challenges to faith, using what faith one has, the faith of Jesus, and the fellowship of faith, are the aspects dealt with. Each chapter has several subsections. Thus chapter 1, "What Faith is Not," shows that it is not contradiction of law, nor blind credulity, nor easy optimism, nor a method of getting anything we want, nor seeking for signs, nor a matter of intellect alone.

The analyses are good, being in every case founded on Scripture passages. The matter includes many questions and suggestions to make one think and act. There are fine quotations at the end of each subsection. The evangelic spirit puts the bloom of faith on everything.

BIBLE LESSONS IN BIBLE ORDER FOR TEACHERS OF CHILDREN: VOLUME 1, THE PENTATEUCH, by Mrs. Frank Hamilton. Bible Institute Colportage Association, Chicago. 96 pages, with maps. 35 cents.

Sixteen lessons in Genesis, followed by a review; nine in Exodus, and review; two in Leviticus; five in Numbers, and review; and one in Deuteronomy make 36 lessons. (Why is Lesson 33 omitted?) In addition to exposition there are "Questions," "Blackboard Work," and other useful pedagogical features. There are also 21 outline blackboard drawings.

The matter is well displayed. The title indicates the author's practical purpose and ability.

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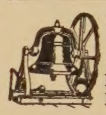

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FAITH: ELEMENTARY STUDIES IN CHRISTIAN EVIDENCES, by Hjalmar Sundquist. Covenant Book Concern, Chicago. 115 pages. $1.25. The author's object is to clarify our evangelical position on the fundamentals of Christian faith, and fortify that position in the minds of youth against all forms of modern doubt and scepticism.

The contents are in three parts: Evidence and Dogma; Are the Records True?; Christ Pre-eminent.

The matter is set before the reader clearly and quietly, and is calculated to carry conviction.

NEW SHORT GRAMMAR OF THE GREEK TESTAMENT (A), by A. T. Robertson and W. Hersey Davis. Richard R. Smith, New York. 454 pages. $2.50.

A book that replaces Dr. Robertson's "Short Grammar" first published in 1908. This brings into play the latest results of New Testament and archeological labors.

An Introduction of 20 pages discusses the Greek language, the κοινή, and special features of the Greek New Testament. Then the authors launch out on accidence, word building, and syntax.

Dr. Davis is Dr. Robertson's colleague in New Testament Interpretation in the Southern Baptist Theological Seminary in Louisville, Ky.

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J. L. T.

[Over 35 years ago Mr. and Mrs. D. L. Moody gave autographed copies of the Bible in red leather covers, purchased from the American Bible Society, to their first grandchildren. But they were expensive copies, never obtainable at popular prices as now.—Editor.]

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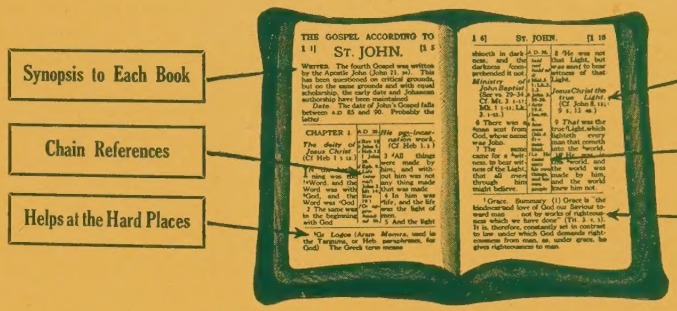

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ALSO RECEIVED

THE GOSPEL ACCORDING TO JOHN THE APOSTLE, arranged by T. C. Horton. Bible Institute Colportage Association, Chicago. 80 pages. Four cents.

So far as the Scripture text is concerned, it is given chapter names and subtitles by sections. Further, numerous passages are underscored, presumably for emphasis, though one wonders why so much is underscored, or why numerous other passages are not equally worth underscoring.

About 20 pages are filled with specially prepared miscellaneous suggestions for unsaved readers and for Christian workers, including the teaching of this Gospel on the infallible Word, the deity, atonement, bodily resurrection and return of our Lord.

This edition is the 4th million. Get a copy to examine and then buy and circulate in large quantities!

PO'LI'L BRACK SHEEP: A NEGRO VERSION OF "THE NINETY AND NINE." Music by Henry Barraclough. Marshall, Morgan & Scott, London. 4d.

TWENTY-FOUR SACRED SONGS, DUETS AND CHORUSES, by Leonard C. Voke. Marshall, Morgan & Scott, London. 6d.

Both of the foregoing are reminiscent of the late Charles M. Alexander's ministry.

Prayer, the Forgotten Secret of the Church, the Heavenly Art, by Homer W. Hodge, 20 West North Street, Wilkes-Barre, Pa. 32 pages. 10 cents.

Dr. Hodge, who is editor of the Bounds books on prayer, is himself an enthusiast on the subject and practice. This booklet is a call and an inspiration. Its object is to get believers to pray. Buy it in quantity and distribute it prayerfully!

AMONG NEW BOOKS

Adventure of Faith (The), by Mabel N. Thurston. Fleming H. Revell Co., New York. 160 pages. $1.

Adventures of Mr. Friend (The), by Harold B. Hunting. Friendship Press, New York. 130 pages. 75 cents and $1.

Beautiful Gold, by Robert B. Thurber. Revell. 211 pages. $1.50.

Carlotta, by Frances M. Fox. L. C. Page & Co., Boston, Mass. 179 pages. $1.65.

Christian Faith and Life, by William Temple. Macmillan Co., New York. 139 pages. $1.50.

Get Set!, by Wade C. Smith. Revell. 157 pages. $1.50.

Harvest and the Reaper (The), by Harry M. North. Cokesbury Press, Nashville, Tenn. 207 pages. $1.25.

Humanism and Christian Theism, by William H. Johnson. Revell. 160 pages. $1.50.

Jewish Views of Jesus, by Thomas Walker. Richard R. Smith, New York. 142 pages. $1.50.

Korea, Land of the Dawn, by James D. Van Buskirk. Missionary Educational Movement, New York. 200 pages. 60 cents and $1.

Little Chapel of the Soul (The). Christopher Publishing House, Boston, Mass. 211 pages. $2.

Man of God (A), by Walter C. Rogers. Christopher. 32 pages. $1.25.

Prayer-Meeting Talks, by Henry T. Sell. Revell. 159 pages. $1.25.

Roving with the Migrants, by Adela J. Ballard. Missionary Educational Movement. 95 pages. 50 cents.

Sarah Jane (The), by James Otis. Page. 338 pages, illustrated. $1.

Sermon Hearts, by William H. Leach. Cokesbury. 320 pages. $2.

Snowden's Sunday School Lessons, 1932, by James H. Snowden. Macmillan. 390 pages. $1.35.

Story of Agricultural Missions, by Hunnicutt & Reid. Miss. Ed. Movement. 180 pages. $1.

Story of the Protestant Teachers Association of New York (The), by Lavers, Newton, & Esty. Revell. 80 pages. $1.

13 Party Plans for Adults, by Martin I. Webber. Cokesbury. 165 pages. $1.25.

Treasures in the Earth, by Fred Hamlin. Friendship Press. 160 pages. 75 cents and $1.

Vanguard of the Caravans, by Coe Hayne. Judson Press, Philadelphia, Pa. 157 pages. $1.

Weapon of Prayer (The), by E. M. Bounds. Revell. 157 pages. $1.25.

Words of God in an African Forest, by W. R. Wheeler. Revell. 318 pages. $3.

World on a Farm (The), by Gertrude C. Warner. Friendship Press. 83 pages. $1.

Youth on the March, by Clifton D. Gray. Smith. 220 pages. $2.

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